

Prakrit Granth-mālā No 7.

Samaraicca-kahā
Of
Haribhadra Sūri
[The Sixth Chapter]

सिरिहरिषट्सूरिइयाए
समराइच्चकहाए
छट्टो भवो ॥

Edited

With Text, Sanskrit Tippiam, Notes
Translation and Vocabulary

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Introduction

The text of the present volume contains the sixth chapter of the famous romance of Haribhadra-Sūri, Samarāiccakhā. The whole work contains in all nine chapters—being the development of traditional verses which are quoted in the Bhūmikā by the author himself (See स क भव १-२ my Edition P. 5 verses 23-25. भणिय च पुञ्चायरिषिहि etc.) The origin of all these narratives of the nine chapters is from the sinful resolve of Agnis'arman born out of the hatred to Gunasena, “ता पयस्त वहाप पइजम्मं होज्ज मे जम्मो (स क भव १-२ P 24 verse 59) The sixth chapter is the narrative of the sixth birth of this pair. After four births, Agnis'arman is born as Laxmi and Gunasena is born as Dharana. Laxmi therefore in our narrative is inimical always to Dharana until her death. Laxmi attains the hell destined for her and Dharana obtains the place destined for him in the heavenly world Āraṇa in the Vimāna—heaven Chandra-kānta

Haribhadra calls this romance as one belonging to the type of Dharmakathā or religious romance. Its guiding motivation is

derived from religion. Haribhadra speaks about it in details in Bhūmikā. (See. स. क. भव. १-२ P. 3. lines 3-7.; P. 4. lines 13-14.)

The name of the present work is Samarāicca-Kahā as it popularly goes, though Haribhadra himself has named it Samarāicca-Cariya. Uddyotana, the famous author of Kuvalayamāla calls it Samara-miyankā. Devacandra, the teacher of famous Hemacandra speaks of it 'जेण य कहापबंधो समराइच्चो विणिम्मविओ' (See स. क. भव. १-२. Intro. P. vi.-vii.)

The date of Haribhadra is between 700 A. D. to 778 A. D. The lower limit of Haribhadra's date is fixed by Uddyotana's Kuvalayamālā. In the introduction of Kuvalayamāla, he mentions Haribhadra as his preceptor in canonical literature and logic. Now Uddyotana's date is fixed as 778 A. D. by his own evidence. The upper limit of Haribhadra's date is fixed by the quotations from the authors cited by him in his numerous works, especially from Kumārila, Dharmakīrti, Bhātrihari and others. These quotations can safely help us to fix the upper limit of his date as 700 A. D. or thereabout (See. स. क. भव. १-२ Intro. vii—xiv.)

Haribhadra was a Brāhmaṇa well-versed in Brahmanic lore. He belonged to चित्रकूट or Chitor where he seems to have stayed upto his initiation. He was converted to Jainism by the preachings of a nun named Yākinī. As a homage to her, Haribhadra always styles himself in his works as the son of Yākinī. Haribhadra, as is pointed out, was also well-versed in Buddhism. His literary activity as a theologian was tremendous. The tradition as early as that of 1068 A D mentioned by Abhayadeva, describes Haribhadra as the author of 1400 works. The works presently available according to the list drawn up by Muni Shri Jinavijaya are 28 in all, twenty of which are printed. Haribhadra styles himself as Virahāṅka, at the end of so many of his works. Prabhāvakacharitra IX 48-206 mentions the legendary account for this मुद्रा of विरहाङ्क. It says that Haribhadra had two nephews, who secretly studied Buddhism though at heart true Jaina. They were killed by Buddhists when they found them out as the followers of Jainism. Haribhadra felt very much, and on account of this incident, he always styled himself as विरहाङ्क at the end of his works.

The contents of the Sixth Bhava are as under—

In the town of Mākandi, there lived a merchant named Bhandhudatta. His wife was Hārāphrabhā. She had a dream in which she saw the goddess of wealth entering her womb. After due period, she had a son who was named Dharana. (P.3-5 l. 11.) In the meantime, the soul of Vijaya was born as Laxmi, the daughter of merchant Kārtika. She was in due course, married to Dharana. She began to conceive hatred for Dharana on account of the impressions of her previous births. (P.5.l. 22)

Once on the festival of Madana Trayodashi, Dharana went out with a chariot to the garden Malayasundara. While he was about to pass through the city-gate, the son of merchant Panchanandi by name Devanandi was entering the city. They had a tussle as to who should take aside his chariot to allow the other's to pass through. None of the two yielded. Both the chariots stood standstill at the city-gate hampering the traffic of the city. The leaders of the town met and four persons were appointed to rebuke

them for their vain pride, as neither of them earned wealth by his own exertions. Dhara-na proposed that both of them should undertake a journey for business and that the chariot of one who earned more wealth within a year, should pass through the gate first on the same day of the next year. Devanandi agreed to this. The document was drawn up, duly signed and deposited in the store-house of the town. They were furnished with goods worth five lacs of Dīnāras each. They started taking their caravans with them. Their wives also accompanied them (P 8 l. 17.)

On the way, Dharana saw a young Vīkyādhara named Hemakundala jumping up and falling down. Dharana approached and asked him the reason. He narrated the account.

Once upon a time, a Vidyadhara named Vidyunmūlin came to his father from the Vindhya mountain. On the way, he passed through Ujjainī where he met with an occurrence which distressed him very much. He narrated the story of the occurrence to the father of Hemakundala.

There was a king named S'riprabha in

Ujjaini. He had a daughter named Jayas'ri, who was offered to S'ri-Vijaya, the Vatsa prince, though asked for in marriage by S'is'upāla, the king of Konkana. When the wedding was being held, the princess was carried away by S'is'upāla. S'rivijaya pursued and killed him, but was himself severely wounded. Jayas'ri took then a vow to abstain from food, as long as S'ri-vijaya would take none. Vidyunmālin then feared for the lives of both of them. (P. 10. 1. 13.)

Hemakundala heard this. He remembered what he heard about the miraculous herb from a friend. He flew to Himalaya with the aid of a spell. He brought the herb and while returning, came down to take rest. When he again tried to fly up, he forgot a syllable of the spell and therefore jumped up and fell down. He asked Dharana if he could help him by taking the herb to S'ri-vijaya at Ujjaini. Dharana asked him to repeat the spell if it was communicable, even in a faulty manner. Hemakundala repeated it; and Dharana then corrected it with the help of his Padānusārin powers. The young Vidyadhara was very much pleased; he gave to Dharana a piece of the

herb, and went his way. Dharana came back to the camp(P. 12 I 13)

One day, he heard not very far from his camp some young S'abaras weeping. He approached them and asked them the reason why they wept. They said, their master Kālasena was badly fractured in head in his duel with the lion, and was on his deathbed. His wife, though pregnant, wished to kill herself. Kālasena did not like it. He wished therefore to call her relatives who might dissuade her from her resolve. S'abara youths were sent to bring her parents and as they could not bear the grief, they wept like women. Dharana said, "He would be able to help them." They became glad. Dharana went to Kālasena and with the aid of the herb, he cured Kālasena. Kālasena favoured him with giving up hunting throughout his life (P 14 I 23)

Some days passed away. Dharana saw in the place called Ayamukhi, a Chandala named Maurya being taken to the execution-ground by policemen, though he was innocent. Maurya entreated the caravan to save him. As Dharana felt he was innocent and as it was a fast-day of Amavāsya, Dharana

interceded for him and got him released by getting orders from the king. Maurya became very glad and after promising he would be ever obliged to him and help him if it came to that, he went his way. (P. 16. l. 10.)

On this side Dharana went further. On the way, the caravan arrived at Kādambari forest where they encamped. It was a thick and terrible forest infested with wild beasts. In the night, they were attacked by S'abara horde, whom the caravan-guards at the outset repulsed. But the S'abaras mobilised again and on account of sheer strength of number, they routed the caravan. Dharana had also to retreat. S'abaras took many prisoners and went to Kālesena. They offered him their booty. Kālasena while inspecting the prisoners found one Sangamaka whom he recognised as he had come along with Dharana who cured his fractured skull. Kālasena felt much pain as he had attacked his benefactor and he sent out his S'abaras to find out Dharana. He felt remorse and took a vow to enter fire if Dharana was not found and restored to property within five days. He also took a vow before Kādambari the family-goddess, to offer her the sacrifice of ten men if Dharana

was found alive. He also went out in search of Dharana, (P 20 1 9)

Now Dharana, with only that piece of herb with him and Laxmī, was wandering about the mountain Pilindha-Nilaya, after the defeat and destruction of his caravan. Laxmī on account of these hardships was much tired and fainted. He shampooed her and she regained consciousness. She said, she was thirsty. Dharana went in search of water. He climbed the tree to see if he could find it but though he saw it, he could not get it. He remembered the recipe that with the help of the juice of the Tuvāritthia herb, the blood could be turned into water. He thought after taking out blood, he would be able to heal up his own wound. He also planned to take out some flesh from his thigh. He did as he had planned. He cooked the flesh in the forest-conflagration and offered both flesh and water which Laxmī took (P 22.1 14)

After some time, they arrived at a place called Mahāsara, and put up at the temple of Yaks'ā outside the town as it was night. Laxmī said she was thirsty. Dharana therefore brought water from the river in a bowl.

Dharana then fell asleep. In the meantime there was a great noise outside the temple. A thief named Chandarudra was pursued by policemen. Chandarudra had stolen king's property. He entered the temple and was helped by Laxmi out of her hatred to Dharana. Chandarudra promised to take her with him and she promised to give him water which would help them to be invisible with the aid of a thief's pill named 'the charmer of others' sight' in possession of Chandarudra. They put the stolen jewels before Dharana who was asleep and became invisible. The policemen arrested Dharana in the morning. Dharana, who blamed his fate, was carried to the king. After a time, by king's order, he was sentenced to be executed and was entrusted to Chandālas for execution. The policemen gave him over to Chandālas. It was Maurya's turn on the day to carry out execution. Maurya, who was obliged by Dharana, released him out of gratitude. Dharana wandered about and came to the river Rijupālikā. (P. 28. l. 17.)

Chandarudra along with Laxmi, after leaving the Yaksha temple, had come in the vicinity of the Rijupālikā. He began to dis-

trust Laxmī who had been unfaithful to her own husband. He took out her jewels and left her. She wandered about and found Dharana. He recognised her and she wept. She said, she had been out to make water, and the thief, in the meanwhile, carried her away. Dharana was glad that she was at least chaste and had not resorted to usual female treachery. They then started from that place with a view to leave Laxmī at her maternal uncle's place in Dantapura. (P. 30 1 9)

On the way, he was seen by the S'abaras of Kālasena. Kālasena had in the meantime prepared to enter fire, after giving the promised sacrifice of ten men to Chandikā or Kādambarī, his family-goddess, though his object was not fulfilled. He instructed his men to hand over the caravan to Dharana's elder. In the meanwhile Dharana was brought to Chandikā's temple. The poet describes here Chandikā's temple and its surroundings. At that time, the human sacrifice was to be offered to Chandikā. The first was the turn of Durgilaka, an errand-boy. Dharana felt for him and offered himself for the sacrifice instead of the errand-boy, who was much

dejected as he had to lose life. Dharana sent his request to Kālasena who found it extraordinary and just befitting Dharana. Kālasena then recognised Dharana, and became very glad. Dharana advised him to give up injury to living-beings even in sacrifices which can be better performed with the offerings of flowers, rice and scented things etc. Then Kālasena took Dharana to his own place along with the prisoners who were set free. The prisoners who were set free, were given some property and were permitted to go. (P. 36. l. 2.)

Dharana stayed there some days and went afterwards to his own place with money. The leaders of the town came to receive him. They counted his property which amounted to one crore and a quarter. Devanandi came back after half a month and his property only amounted to half a crore. On the festival of Madana Trayodashi, the leaders asked him to take out his chariot first. He declined their request calling such things simply childish. (P. 36. l. 15)

After some time, he, who had spent all his earnings in good works, thought again

to undertake a journey for earning wealth. He took his father's permission and went to the city of Vajayanti. He could not find much profit in selling his wares. So he thought to go to the opposite shore. He got the ship made ready and started towards China. There was a storm in the sea. The ship wrecked. With the help of a plank, he arrived at Suvarna-dvīpa. He lighted fire there and he found that the fire turned the soil into gold. He prepared several bricks, marked them with his name and made them into blocks. He fixed up the broken halves of the boat and putting gold blocks in it he was preparing to go. In the meantime, there passed by the ship of Suvadana, with merchandise of little worth. He saw Dharana, and stopped his ship. Dharana put his gold blocks in the ship and promised him to give a lac worth of gold, when the ship would reach the shore. Suvadana said he did not mind gold so much as he did Dharana's life. By luck, Laxmi was also taken up on the ship. Dharana recognised her and became very glad (P. 40. l. 5)

While the ship was on the way, the guardian demoness of Suvarna-dvīpa came

After some time, Dharana became conscious. He could not understand his position. After a time he realised the perfidy of Laxmi for certain. In the meantime, the men of Toppa came searching for him. They saw him and took him to Toppa who was unhappy as he did not come home in the night. Toppa asked him to narrate the whole account. Dharana told about the perfidy and unchastity of his wife and faithlessness of Suvadana. Toppa got angry and approached the king. Though Dharana was unwilling to proceed, Toppa whom Dharana considered as his elder, pressed him. Suvadana was examined and afterwards Laxmi also was called. They totally denied the charge and even said that both of them Laxmi and Suvadana did not even know him. Dharana did not like to defend himself. Toppa however was very determined and even expressed to go through ordeals to set right the cause of Dharana. Dharana, seeing that he was putting Toppa in difficulty, said that the proof for the rightness of his cause existed as the gold-blocks were marked with his name. The gold-blocks were asked for. The king saw them but he did not find Dharana's name on them.

Dharana then asked the king to get the blocks broken and see inside. The blocks were broken and Dharana's name was found on the blocks. Suvadana was immediately sentenced to death but was saved through the intercession of kind-hearted Dharana. Laxmi was banished. (P 53 I 3)

The king then asked Dharana to take charge of his property. The king sent his officers along with him. The property was duly taken by Dharana. Dharana offered Suvadana to take as much gold as he wished, for he had considered his life of greater value than the gold worth a lac he offered him, when he took him with his property on the ship. Suvadana felt ashamed. Dharana gave him gold worth eight lacs. After settling his affairs, he went to Toppa (P 53 I 18)

After taking his meals with Toppa, he asked Toppa to give him three promises. Toppa agreed. With the first promise, he asked Toppa's treasurer to return him his jewels, which the treasurer did. With the second promise, he took half of them, and with the third promise, he made Toppa accept the other half. Toppa, feeling Dharana

would take ill, accepted them. (P. 54. l. 21.)

Then Dharana went to his own city. The king came out to receive him. Dharana was led then to the royal palace where he was duly honoured. Then he went his home. There he offered charities etc. His parents asked him about Laxmi. He felt dejected. The parents did not further ask him thinking it would wound his feelings and that Laxmi might have done that usual female perfidy. The king then came to him and Dharana, being pressed by the king as to what order he wanted to promulgate, asked for the release of all prisoners and non-injury to all living-beings. The king promulgated this order, with due striking of prison-gongs. After spending there some time with Dharana, the king went away (P. 56. l. 3.)

Once Dharana went to garden Malaya-sundara, where he saw Revilaka, a son of a noble man, sporting with his beloved. He was reminded of Laxmi and her perfidy. There he, being dejected of this world, went with his friends to the grove of As'oka trees. He found there a great teacher named Arahadatta. Arahadatta and other hermits offered them religious benediction. They sat

on the ground. In order to test the sincerity of his intention, the saint first enlarged upon the hardships of monastic life. Dharana did not budge from his resolve. Arahadatta then admired his enlightenment and in illustration of how difficult it is to get knowledge, he narrated his own life (P 58 l 18)

Arahadatta's Tale

There is a city named Achalapura. There Jitas'atru was the king. He had two sons. Aparājita and Samaraketu. Aparājita was the heir-apparent and the other as a prince was put in charge of Ujjaini. Once a border prince, Samarakesari attacked Achalapura and Samaraketu started with the army to punish him. After defeating him, when he was returning, he saw a teacher named Rādha. He felt averseness to the world. After duly hearing religion from him, he took to hermit's life. He arrived at a place called Tagarā. There came from Ujjaini, the pupils of teacher Rahu, the pupil of teacher Rādha to Tagarā. He asked him the news of his monastic life there. They said everything was all right except that the sons of the king and

the royal chaplain produced troubles for hermits. (P. 89. l. 53.)

Aparājita thought to go to set the matter right at Ujjaini. He asked the permission to go to Ujjaini, which he gave. He went there and entered the fold of Rahu Kshamas'raman. The time for alms came; and he asked which houses were prohibited for begging them. The hermits asked him to stay at the monastery and not to go out; for he had a vow to beg his own alms and he asked which houses were prohibited for the same. A boy-pupil showed the houses and also particularly the one where princes dwelt, calling it the house of an adversary. Aparajita entered it first, and called out loudly the religious benediction. The servants asked him to go away quickly, thinking he would be maltreated. But he feigned deafness and cried out more loudly. The princes on the terrace heard this and came. The door was closed. The princes asked him to dance. He agreed to do it if somebody played upon the instruments. The princes agreed to play upon instruments. They gave false beats. The hermit apparently became angry and scolded them as ignorant sons of a cowherd.

This made them angry, and each of them attacked the hermit in turn and each of them had his limbs dislocated by the hermit, who know the art of fighting. The boys fainted. The hermit, after opening the door went out and sat at a lonely place rapt in the study of scriptures. The servants tried to make the boys conscious but in vain. They informed the king who went to teacher Rahu, and related the matter to him. He said that none from his fold might have done that, as the hermits of Jaina fold would never do such a thing for food. At last Aparājita was pointed out. The king went to him and recognised him. He requested him to set right the dislocated joints of the boys and bring them to consciousness. He agreed on the condition that along with setting the limbs right, he would also put in them right conduct. The king agreed, if the boys had no objection. Then the hermit came to them and put in them speech by bringing life only in the mouth. The hermit showed them their fault and asked them to take to hermit's life. They repented and agreed. Then he set right the limbs. After some time the son of the chaplain had in him a

little taint of malice towards his teacher. He neither censured the teacher nor confessed his malice before him. In due course he died and was born in Is'ana-heaven, where he enjoyed celestial pleasures. (P. 63. l. 10.)

One day the god felt, on account of the signs that appeared, that his life in heaven was then ending. He at last decided to consult Tirthankara Padmanābha as to where he should be reborn and whether he would be readily enlightened or not. Padmanābha said that he would be tardily enlightened through his brother As'okadatta, called by the other name Mūka on account of the following reason. (P. 65. l. 7.)

Nāgadatta, the son of merchant Tāpasa of Kaus'ambi, was married to Bandhumati. His father Tāpasa after his death was born in his house as a pig and was killed by a woman-cook on the day of festival. He then again was born there as a serpent, and the servants, who came there on the alarm being raised by the woman-cook, killed the serpent. He was then born as a son to his son and was named As'okadatta. He somehow had the knowledge of this previous lives.

Being aware that his daughter-in-law was his mother, and his son a father, he did not know how to address them. He therefore decided to remain mute, whence he got the name Mūka. Thus twelve years passed away. A monk of superhuman knowledge, named Meghanada, came there and he sent his monk to recite to him the verse containing the description of his previous births. He replied that he would follow the advice of the saint and went to see him. The people were astonished to find him speaking, but still they called him Mūka (P. 67 l 14.)

Padmanābha also told the god that he would be awakened on the Siddhāyatana peak of the Vaitādhyā mountain on the sight of his own earrings. The god after hearing this, went to As'okadatta at Kaus'āmbī, and narrated to him the account as told by Tīrthankara. He led him to the Vaitādhyā mountain and in a cave on the Siddhayatana peak, the earrings were deposited. The god gave him the desire-yielding jewel instructing that it should lead him to the Vaitādhyā mountain, and that it would serve one purpose belonging to this world one day when thought over. The god went away

and falling from heaven in due course was born in the womb of Bandhumati. Bandhumati had a pregnancy-desire for mangoes which could not be then had. As'okadatta then contemplated on the desire-yielding jewel and got the mangoes after which she had a happy delivery. A son was born to her and he was named Arahadatta. (P. 68. l. 21.)

Arahadatta was taken by As'okadatta to monks and he asked him to bow to monks but he did not. His leanings were towards sensual pleasures, and he married four wives. As'okadatta, leading a faultless monk's life, died and became a god. He saw that Arahadatta was not coming to the right path. He put in him virulent dropsy and Arahadatta got so much pain that he decided to enter fire. No remedy would help him. (P. 70. l. 7.)

Now the god taking the form of S'abara physician came there and undertook to cure him on the condition he should take the renunciation or follow him with his instrument-bag. He agreed to take to hermit's life and by his magic skill, he cured him. Arahadatta took to hermit's life through

one monk of the Jaina Order who came there, but was soon disgusted the life of constraint and came back home. He began to lead his former unrestrained life (P. 73. l. 25.) The god saw this. He put in him even more virulent form of dropsy. The S'abara physician was found out by his relatives. He was cured on the condition that he should take to hermit's life which he did. He again was disgusted and came back. The god again put in him even more virulent disease. The relatives scolded Arahadatta for his ways and they found out the S'abara physician who cured him and took him with himself on the condition that he would follow and obey him throughout (P 75 l 8). The S'abara physician was the god. He produced an illusion of a village on fire. The god ran to extinguish it with a bundle of grass. Arahadatta uttered his surprise at this way of extinguishing fire while the god said that it was not more foolish than taking to secular life after taking renunciation. He did not understand it. The god then began to take the thorny way, leaving aside the main path. Then Arahadatta expressed his surprise to which god said that

it was not more foolish than taking to secular life after renunciation. Arahadatta still had no knowledge. Then he created another illusion. In some shrine, people were putting up the idol of an Yaksha for worship and the idol tumbled down. This happened so many times that Arahadatta expressed his surprise at this. The god said that it was not stranger than one who though raised to the revered position of a hermit's life, tumbled down again in secular life. Arahadatta was not enlightened. Then the god created another sight. They saw a bull fractured and bruised in all limbs. The bull had tumbled in the well with the desire of having few straws of Dūrvā grass, leaving up fine Junjumaya grass only at a field's distance. The god explained to him that like a foolish bull, he abandoned unlimited happiness of attaining absolution; for, the worldly happiness was not worth even two straws. Arahadatta at last was enlightened. He was taken to the Vaitādhyā mountain. The earrings were shown. He recognised his brother As'okadatta. He recollected his former births and took to renunciation. (P. 18. I. 5.)

[The main story continues.]

Dharana then took the hermit's life and taking to various observances, he acquired the fitness to take the observance of going alone. He came to Tamralipti and was in meditation outside the city in the garden. There also had come Laxmi who after her banishment was found out by Suvadana and taken as a wife. Laxmi saw Dharana and recognised him. The old malice again took hold of her. She thought of proving him a thief by putting her necklace with a broken string before him and raise alarm. She did so and the policemen came running there to put him under arrest. He was taken to the gallows but the gallows instead of piercing him fell down.

The people and the king were convinced, he was a true hermit. The king asked him to narrate the real matter of the case which he did not, as he was under a vow of silence. On the advice of the minister, Laxmi was searched for, but she had already fled away. Suvadana however was arrested in his flight. Suvadana recognised Dharana and told in camera all the account. He was released and

he took to hermit's life under teacher Mangn
(P. 82. I. 6.)

Laxmi was robbed on the way by thieves of her ornaments and also of all her clothes. She came near Kus'asthala, when the night was left a quarter. She saw outside the town the sacrificial fire lighted by Purohita for removing the evil influences of the queen. She mistook it for the fire of a caravan. The guards were alarmed thinking her a demoness and fell down on the ground unconscious. The Purohita with courage caught her, beat her and took her to the king. The king after putting her to various sorts of maltreatment, released her. She was killed by a lion in the forest and was born as a hell-dweller in the hell Dhūmaprabhā. Dharana, taking to fasting left this world and was born in the heaven Ārana as a god, (P. 83 I. 15,).

This chapter in all contains 71 verses. All of them are Aryas. The Arya has four feet; the first and the third contain 12 mātrās, while the second contains 18 and the forth 15 mātrās. Generally the foot is a complete unit in itself but sometimes the regular caesura

is omitted after the 3rd gana, the Arya will be called Vipulā. (See स. क. भव १-२. Intro. P. xlviii ff.) Only verse 23 is in the nature of a Prastāra as described by Hemacandra in Chhandonus'āsana Prof Jacobi does not seem to have taken notice of it

For the style of the work, it is written in flowing Maharāstri Prakrit But in places (P 41, P 44, etc.) it contains intolerably long compounds in imitation of the Sanskrit prose style Also there are parables (P. 75-77) and general instruction on topics like wealth (P. 36-37), fate (P 25) etc. There are often the links or S'rīnkhalas in verses e g verses 47 to 51 or verses 23 etc

M C Modi

॥ समराइच्चकहा ॥

छटो भवो ।

धरणो लच्छी य तह पइ-भजा ।

समराइच्चकहा

छट्टो भवो ।

अत्थि इहेव जम्बुदीवे भारहे वासे, परिहरिया
अहम्मेण, वज्जिया कालदोसेण, रहिया उघह्वेण,
निवासो नयसिरीय,^१ मायन्दी नाम नयरी ।

जीय महुमत्तकामिणिलीलाचकमणणेउररवेण ।
भवणवणदीहिओयररया^२ वि एसा नडिज्जन्ति ॥ १ ॥ ५
जीय सरलसहावो पियवओ धम्मनिदियनियचित्तो ।
पढमाभासी^३ नेहालुओ य पुरिस्ताण वग्गो ॥ २ ॥

नमिऊण वीयरायमइराय हरिभइमुणिराय
समराइच्चकहाए धिवरिस्स छट्टय भव किंचि ॥
धिरहकवायसायरतरणम्मि सुह होउ चालाण
इय चित्तिय आढत्ता बालट्ट लहुटिप्पणी एसा ॥
मोइकुलुप्पण्णेण य सयलिया महुस्ययणेणेसा
णेत्तकणिहिन्दुमिए विक्रमवरिस्से रायणयरम्मि ॥

१ परिहता अघर्मेण, वज्जिता कालदोपेण, रहिता उपद्रवेण,
निवास नयथिय (=नीतिथिय) इति नगरीवर्णनम् । २ भव-
नवनदीधिकावताररता भवनानां हर्म्याणां वनं समूह तस्मिन् भवा
दीधिका वाप्य तासु अवतारे रता व्यापृता इसा इत्यर्थः ।
३ 'पढमाभासी' प्रथममामापत इति प्रथमामापी, मैत्रीपुर इत्यर्थः ।

- तत्थ दरियारिमहणो^४ सुकयधम्माधम्मववत्थो काल-
मेहो नाम नरवई । तस्स अईव बहुमओ सयलनयरिसे-
ट्ठिचूडामणी वन्धुदत्तो नाम सेट्ठित्ति । सोय परम्मुहो
परकलत्ते न अब्भत्थणाए, अलुद्धो परविभवे न धम्मो-
५ वज्जणे, असंतुट्ठो परोवयारे न धणागमे, अहिगओ
पीईए न मच्छरेणं, दरिहो दोसेहिं न विहवेणं । तेण
सा नयरी, मलयवणं पिव पारिजाएण, वसन्तो विय
कुसुमुग्गमेण पाउससिरी विय मेहावलीए, सरयकालो
विय चन्दमण्डलेणं, अहियं विभूसिय त्ति । तस्स,
१० कमलायरस्स विय विलुप्पइ कोसो मित्तमण्डलेणं,^५
कप्पतरुवरस्स विय खन्धे पायं काऊण गहियाइं फलाइं
अत्थिनिवहेण । तस्स समाणकुलरूवविहवसहावा
हारप्पहा नाम भारिया । स इमीए सह धम्मत्थ-
अभग्गपसरं विसयसुहमणुहविंसु त्ति॥

- १५ इओ य सो आणयकप्पवासी देवो तंमि देवलोए
अहाउयं पालिऊण चुओ समाणो समुप्पन्नो हारप्पहाए
कुच्छिसि । दिट्ठा य णाए तीए चेव रयणीए चरिमजा-
मंमि सुमिणए, दिव्वपउमासणोवविट्ठा, धवलदुगुल-
निवसणा, विविहरयणखचियरसणाफलावा, सुकुमाल-
२० मिउफंसेण उत्तरीएण पच्छाइयपओहरा, मुत्तावलीवि-
हूसियाए सिरोहराए विब्भाजमाणा, रुण्टन्तमहुयरफु-
ल्लगहियकमला, धवलकरिवरेहिं दिव्वकञ्चणकलसेहिं
अहिसिच्चमाणा, सिरी वयणेणमुयरं पविसमाणि त्ति ॥

४. दसरिमर्दनः । ५. कमलाकरस्य कमलयुक्तसरोवरस्य इव
कोशः मुकुलं, पक्षे निधिः, मित्रमण्डलेन, सूर्यविम्बेन, पक्षे
सुहृत्समूहेन, निरूप्यते हियत इति वाक्यार्थः ।

तओ त दट्टण विउद्धा एसा । साहिओ तीए
हरिसनिवभराए दइयस्स । भणिया य णेण । “सुन्दरि,
सिरिनिवासो ते पुत्तो भविस्सइ ।” पडिस्सुयमिमीए ।
तओ विसेसेण तिग्गसपायणरयाए^६ अइक्कन्तो कोइ
कालो । पत्तो पसइसमओ । पसूया य एसा, जाओ से ५
दारओ, निवेइओ परितोसनामाए चेडियाए बन्धुद-
त्तस्स । परितुट्टो पत्तो । दिन्न तीए पारिओसिय । कय
उचिय करणिज्ज । अइक्कन्तो मासो दारयस्स । पइट्ठा-
विय च से नाम पियामहस्स सन्तिय धरणो त्ति ।
पत्तो कुमारभाव, गाहिओ कलाकलाव । निम्माओ^७ य १०
तत्थ पयाणुसारी ‘सवुत्तो ॥

पत्थन्तरमि नो विजयजीवनारओ तओ नरयाओ
उव्वट्ठिऊण पुणो सत्तारमाहिण्डिय अणन्तरभये तद्दा-
विहमणुट्ठाण काऊण तीए चेय नयरीए कत्तियस्स
सेट्ठिस्स जयाए भारियाए कुच्छिस्सि इत्थियत्ताए^८ १५
उचयन्न त्ति । जाया कालकमेण । पइट्ठाविय च से नाम
लच्छि त्ति । पत्ता य जोव्वण । अचिन्तणीययाए कम्म-
परिणामस्स, भवियव्वयाए निओएण, महाविभूईए पग्गि-
णीया य णेण । अत्थि पीई धरणस्स लच्छीए, न उण
तीए धरणमि । चिन्तेइ एसा । ‘अल मे जीवलोएण, २०
जत्थ धरणो पइदिण दीसइ’ त्ति । एव च विडम्बणा-
पाय विसयसुहमणुहवन्ताण अइक्कन्तो कोइ कालो ॥

६ धर्म अर्थ काम इति त्रयाणा पुद्गलार्पाणा संपादने
प्राप्तौ रताया । ७ निर्मायो निष्कपट । ८ पदानुसारलब्धियुक्त
यस्तु सूत्रस्य प्रथमे पदे पठ्यमान आत्मन लब्धिप्रभावेण सकलमेव
सूत्र पठति ॥ पदानुसारी । ९ स्त्रीभावेन ।

अन्नया य पयस्से मयणमंहसवे कीलानिमित्तं पयद्वो
रहवरे धरणो मलयसुन्दरं उज्जाणं । पत्तो नयरिदुवा-
रदेसं । एत्थन्तरंमिं तओ चेव उज्जाणाओ कीलिऊण
गओ रहवरेण नयरिदुवारदेसभायं पञ्चनन्दिसेट्ठिपुत्तो
५ देवनन्दि त्ति । मिलिया रहवरा दुवारदेसभाण । वित्थि-
णयाए रहवराणं न दोण्हं पि निग्गमणपवैसभूमीं ।

भणियं च देवनन्दिणा । “भो भो धरण, ओसा-
रेहि”^{१०} रहवरं ताव, जाव मे पविसइ रहो ” त्ति ।

धरणेण भणियं । “अइगओ मे रहो, नं तीरं
१० वालेउं”^{११} । ता तुमं चेव ओसारेहि, जाव मे नीसरइ त्ति” ।

देवनन्दिणा भणियं । “भो भो धरण, अह केण
उण अहं भवओ ऊणओ, जेण रहवरं ओसारेमि ” ।

धरणेण भणियं । “भो भो देवनन्दि, तुल्लमेवेयं” ।

एवं च वित्थका दुवे वि सेट्ठिपुत्ता । रुद्धो निग्ग-
१५ मपवैसमग्गो नायरयाणं । पवित्थिण्णो जणवाओ,
विन्नाओ एस वुत्तन्तो नयरिमहन्तएहिं । आलोइयं
च णेहिं । “दुवे वि खु महापुरिसपुत्ता, न खलु एत्थ
एगस्स वि निरागरणं जुज्जइ”^{१२} त्ति । ता इमं एत्थ
पत्तयालं;^{१३} निब्भच्छिज्जन्ति”^{१४} एए । जहा । ‘कीस तुब्भे
२० पुव्वपुरिसज्जिणं विहवेणं गव्वमुव्वहह । केण तुम्हाण
नियभुओवज्जिणं दविणजाणं दिन्नं महादाणं । केण

१० अपसारय पार्श्वे कुरु । ११ न शक्यते वालयितुं ।

१२ द्वौ अपि खलु महापुरुषपुत्रौ, न खलु अत्र एकस्य अपि
निराकरणं (दुरीकरणं) युज्यते । १३ प्राप्तकालं कालोचितं । १४
निर्भर्त्स्येते अवमान्येते ।

वा कौराविओ धम्मोहिगारो । केण वा अब्भुद्धरिओ
 विहलवग्गो । केण वा परिओसिया जणणिजणया ।
 ता किमेइणा निरत्थपण बहुजणोवहसणिज्जेण अहो-
 पुरिसियापाएण चेद्विण्ण । अओ उवसहरह एय, ओसा-
 रेह नियनियथामाओ चेव पिट्ठओ रहवरे किमन्नेण ' ५
 ति । एवमालोचिऊण 'इणमेव तुब्भेहिं ते वत्तव्व'
 त्ति भणिऊण विसज्जिया वयणविन्नासकुसला, धम्मत्थ-
 चिसारया, परिणया वओवत्थाए, निवासां उवसमस्स,
 इहपरलोयावायदसगा, सुट्ठिया धम्मपक्खे, सयलनय-
 रिजणवहुमया, चत्तारि चारिया"^{१५} । गया ते तेसि १०
 समीव । अब्भुट्ठिया"^{१६} य णेहिं । अणुसासिया चारि-
 एहिं । साहिओ पउराहिप्पाओ । सोहण ति परितुट्ठो
 देवनन्दी । 'असोहण' ति लज्जिओ धरणो ।

भणिय च तेण । "मो भो महन्तया, ज तुब्भे
 आणवेह, तमवस्स मए कायव्व । किं तु पडियोहिओ १५
 अह तुब्भेहिं, लज्जिओ य अत्तणो चेद्विण्ण, महई मे
 ओहावणा,"^{१७} आमगव्वमपाय"^{१८} च मन्नेमि अत्ताणय । ता
 एव मे अणुग्गहं करेह । ओसारिज्जन्तु एए रहवरा ।
 गच्छामो य अम्हे इओ अज्जेव देसन्तर । तओ सव-
 च्छरेण लो चेव णे पट्टय दविणजाय विट्ठविऊण"^{१९} २०
 इहागच्छिय अहियं सप्पुरिसचेद्वियं करेस्सइ, तस्सेव
 सन्तिओ"^{२०} रहो इमीए चेव तेरसीए पविसिस्सइ या
 निक्खमिस्सइ वा " ॥

१५ विहलवर्ग दुःखव्यप्रजना । १६ चारिका जनसमु-
 दायस्य प्रधानपुरुषा । १७ अभ्युत्थिता सम्मानयितु उर्यिता ।
 १८ अपभावना अनादर । १९ आमगर्भप्राय अपक्वगर्भसमान ।
 २० समुपार्ज्य । २१ 'सन्तिओ' इति सम्यन्धार्यदर्शक शब्द ।

चारिण्हि भणियं । “ अलमेइणा अभिनिवेसेण ” ।

धरणेण भणियं । “ न अन्नहा मे निव्वुई होइ ” ।

चारिण्हि भणियं । “ पउरामेतथ पमाणं ” ।

धरणेण भणियं । “ निवेण्ह पउराणं ” ।

५ ‘ देवनन्दिणा भणियं । “ जुत्तमेयं, को एत्थ दोसो ” ॥

तओ निवेइयं पउराणं । बहुमयं च तेसिं । सद्दा-
विया य तेसिं जणणिजणया । साहिओ वुत्तन्तो, बहु-
मओ य तेसिं पि । तओ काराविया सवहं ‘ न तुब्भेहिं
पप्पसिं संवाहणा कायव्वा ’ । सद्दाविया धरणदेवनन्दी ।

१० समप्पियं पत्तेयं^{२२} तेसिं पञ्चदीणारलक्खपमाणं भण्ड-
मोल्लं । कयं च ववत्थापत्तयं ^{२३} जो चेव पप्पसिं संव-
च्छरब्भन्तरे अहिययरदविणजाएण पोरुसं पयडइस्सइ,
तस्सेव सन्तिएण रहवरेण गन्तव्वं, न इयरस्स ’ ।

दिन्ना य णेहिं सहत्था । मुद्दियं पत्तयं । छूढं ^{२४} पउ-
१५ रभण्डारे । निग्गया नियपरिवारपरिवारिया महया
चडयरेण^{२५} धरणदेवनन्दी; गेण्हिऊण जहोचियं भण्डं
पयट्ठा देसन्तरं, एगो उत्तरावहं, अवरो पुव्वदेसं ।

एत्थन्तरंमि चिन्तियं लच्छीए । “ दीहाणि
देसन्तराणि; सुहेण विओओ, दुक्खेण समागमो; ता
२० न-याणामो, अन्तराले किमहं पाविस्सं ति । अवावा-
विओ चेव विउत्तो खु एसो ” । गया य सत्थवाहपुत्ता
एगं पयाणयं । पेसियाओ य पप्पसिं बन्धुदत्तपञ्चनन्दीहिं
सरीरटिइनिमित्तमालोचिय आउच्छिऊण नयरिमहन्तए

२२ प्रत्येकम् । २३ व्यवस्थापत्रकम् । २४ क्षिप्तं ।
२५ जनसमूहेन ।

सपरिवाराओ बहूओ, मिलियाओ य एप्पसिं । पइदि-
णपयाणपहिं च गच्छमाणाण अइक्कन्ता कहवि दियहा ॥

अन्नया य परिचहन्ते सत्थे दिट्ठो धरणेण एगमि
वणनिउज्जे अच्चन्तसोमरूयो उप्पायनिवाप^{२६} करेमाणो ५
विज्जाहरकुमारओ । गओ तस्स समीच । पुच्छिओ य
एनो । ‘भो किंनिमित्त पुण तुम असजायपक्खो विय
गरुडपोयओ मुहवियारोवलक्खिज्जमाणनहङ्गणगमणू-
सुओ विय उप्पायनिवाप करेसिं । आक्खिख, जइ
अकहणिज्ज न होइ ” ।

तओ ‘अहो से भावज्जुयया,^{२७} अहो आगई, अहो १०
वयणविन्नासो’ ति चिन्तिऊण भणिय विज्जाहरेण ।
“भो, सुण । अह खु वेयड्डुपव्वए अमरपुरनिवामी
हेमकुण्डलो नाम विज्जाहरकुमारो अणब्भत्थविज्जो
सयनित्रोयपरो^{२८} तत्थेव चिट्ठामि, जाव समागओ
तायस्स परममित्तो विज्जुमाली नाम विज्जाहरो । १५
भणिओ य ताएण । ‘कुओ तुम, कीस वा विमणदु-
म्मणो दीससिं’ । तेण भणिय । ‘विज्झाओ^{२९} अह ।
विमणदुम्मणत्ते पुण इम कारण । दिट्ठो मए विज्झाओ
इहागच्छमाणेण उज्जेणीए निव्वेयकारण’ । ताएण
भणिय । ‘कीइस निव्वेयकारण’ । विज्जुमालिणा २०
भणिय । ‘सुण —

अत्थि उज्जेणीए सिरिप्पहो नाम राया । तस्स
रूविणि व्व कुसुमाउहवेजयन्ती जयसिरी नाम वूया ।
सा य पत्थेमाणस्स वि न दिन्ना कोङ्कणरायपुत्तस्स
सिसुपालस्स, दिन्ना इमेण चच्छेसरसुयस्स परोवया- २५

१६ उत्पातनिपातान् । २७ भावज्ञता । २८ शतनियोगपर दातकार्य-
व्यापृत । २९ विन्ध्यतः विन्ध्यपर्वतात् ।

- रकरणेकलालंसस्स सिरिविजयस्स । कुविओ सिसु-
वालो । आगओ जयसिरिविवाहनिमित्तं सिरिविजओ ।
तओ पारद्धे महाविभूर्इए विवाहमहूसवे निग्गया मय-
णवन्दणनिमित्तं समालोचिय विहाएणमवक्खन्दं
५ दाऊणं^{२०} अवहरिया सिसुवालेण जयसिरी । उप्पाइओ
कलयलो । मुणिओ वुत्तन्तो सिरिविजएणं । लग्गो
मग्गओ^{३१} । समासाइओ सिसुवालो । आवडियमाओ-
हणं । गाढपंहारीकएणं च जेऊण सिसुवालं नियत्तिया
जयसिरी । पहारगरुययाए य सो महाणुभावो पाण-
१० संसए वट्टए । सा वि रायध्वया ' न अहमेयंमि अक-
यपाणभोयणे पाणवित्तिं करेमि ' त्तिं वामकरयलपणा-
मियवयणपङ्कया अणाचिक्खणीयं अवत्थन्तरमणुहवन्ती
दुक्खेण चिट्ठइ ॥

- एयं मे एत्थ कारणं । तांएण भणियं । ' ईइसो
१५ एस संसारो । खेल्लणयभूया खु एत्थ कम्मपरिणईए
पाणिणो^{३२} । तां अलं निव्वेएण ' ॥ तओ मए चिन्तियं ।
' साहियं मे कल्लं चेव हिमवन्तपव्वयगयस्स दंरिह-
रुग्गयं^३ महोसहिमवलोइऊण गन्धव्वरइनामेण गन्ध-
व्वकुमारेण मम वयंसएण । जहा, भो हेमकुण्डलं,
२० सच्चो खु एस लोयवाओ, जं अचिन्तो हि मणिम-
न्तोसहीण पभावो त्ति, जओ एकाए ओसहीए सो
पहावो, जेण विदारियट्ठी^{३४} वि खग्गाइपहारो इमीए
पक्खालणोयपणं पि पणट्ठेवयणं तक्खणा चेव रुज्झइ

३० विभातेन प्रभातेन अवस्कन्दं सहसा अभिपातं दत्त्वा । ३१
मागओ पश्चात् । ३२ क्रीडनकभूताः खलु अत्र कर्मपरिणत्या
प्राणिनः । ३३ दरीगृहोद्गत गुहायामुत्पन्नं । ३४ विदारितास्थी
विदारितं अस्थि यस्य सः ।

ति । दिदृपच्चया^{३५} यं मे पसा । तां गच्छामि अहय
 हिमवन्ते गण्डिहऊण तय ओसहि उवणेमि सिरिचि-
 जयस्स । तओ सुमरिऊण कहंचि गयणंगोमिणि विज्ज
 गओ हिमवन्तपव्वय । गहियां ओसही । ओइण्णो
 हिमवन्तो । ‘मो सिरिविजयस्स अच्चाहिय भविस्सइ’ ५
 ति पडिनियत्तो वेएण । पत्तो एय निउअ, खीणयाए
 वेयागमणेण वीसमणनिमित्त ओइण्णो इहइ, कय चलण-
 सोय,^{३६} उवविट्ठो कुरवपायवसमीवे, ठिओ मुहुत्तमेत्त,
 उच्चलिओ य उज्जेणि । सुमरिया गयणगामिणी विज्जा,
 जाव अहिणवगिहीयत्तणेण गमणसभमेण य विसुमरिय १०
 मे पय । तओ सा न वहइ ति उप्पायनिवाए करेमि ” ॥

धरणेण भणियं । “भो एव ववत्थिप को इह
 उवाओ ” ।

हेमकुण्डलेण भणिय । “नत्थि उवाओ । अओ चेव
 रायउत्तविणाससङ्काए उत्तम्मइ मे हियय, पणस्सइ १५
 मे मई । सव्वहा न अप्पपुणाण समीहिय सपज्जइ
 ति दढ विमणो म्हि ” ।

धरणेण भणिय । “भो अत्थि एत्त कप्पो, ज
 सां अन्नस्स समक्ख पडिज्जइ ” ।

हेमकुण्डलेण भणिय । “अत्थि ” । २०

धरणेण भणिये । “जइ एव, ता पढ, कयाइ
 अहे ते पय ल्हामि ” ।

३५ दृष्टप्रलया दृष्ट प्रलय तस्या ओषध्या प्रयोगस्य
 साफल्य यस्या सा दृष्टप्रलया ओषधि । ३६ चरणशौच पादप्र
 क्षालनम् ।

- तओ हेमकुण्डलेण ' नत्थि अविसओ पुरिस-
सामत्थस्स ' ति चिन्तिय सामन्नसिद्धिं काऊण पढिया
विज्जा । पयाणुसारित्तणेण लद्धं पयं धरणेण । साहियं
हेमकुण्डलस्स । परितुट्ठो एसो । भणियं च गेण ।
५ " भो भो महापुरिस, दिन्नं तए जीवियं मम समी-
हियसंपायणेण रायउत्तस्स; ता किं ते करेमि " ॥

धरणेण भणियं । " कयं ते करणिज्जं; गच्छ,
समीहियं संपाडेहि " ॥

- तओ हेमकुण्डलेण ' अहो से महाणुभावय ' ति
१० चिन्तिय ' परत्थं करेज्जासि ' ति भणिऊण दिन्नं
ओसहिवलयखण्डं । पणयभङ्गभीरुत्तणेण गहियं च
गेण । गओ विज्जाहरो, आगओ य धरणो निययसत्थं ।
अइक्कन्ता कइवि दियहा ॥

- अन्नया य गिरिनिइतीरंमि समावासिए सत्थे
१५ गवलजलयवण्णा वेल्लिनिवड्डुद्धकेसहारा वक्कलद्धनिव-
सणा कण्णियकोदण्डवावडग्गहतथा सुणयवन्द्रसंगया
सदुक्खं रुयमाणा दिट्ठा धरणेण नाइदूरगामिणा सव-
रजुवाणय ति । सहाविया गेण पुच्छिया य । भो
किंनिमित्तं रुयह " ति । तेहिं भणियं । अज्ज, अत्थि
२० अम्हाणं कालसेणो नाम पल्लीवई ।

जस्स इह विम्बियाओ सत्तिनियाणाणि चिन्तयन्तीओ ।
न समल्लियन्ति दुग्गं परचक्कभए वि वाहीओ ॥ ३ ॥

२७ एक्कसरवायलद्धा जस्स य करिकुम्मदारणेक्करसा ।

३७ एकशरघातलब्धाः यस्य च करिकुम्मदारणैकरसाः,
नापि विह्वलशरीराः व्याकुलितदेहाः गच्छन्ति पदमपि केसरिणः ॥

न वि विहलन्तसरीरा गच्छन्ति पय पि केसरिणो॥४॥

सो खु केसरी आगओ त्ति आयणिय घेत्तूण
कोदण्ड कण्णियसर च एगागी चेव निग्गओ पल्लीओ ।
न दिट्ठो य णेण नग्गोहपायवन्तरिओ केसरी । गओ
तस्स समीव । गहिओ य णेण पट्ठिदेसे । वावाइओ
तेण बलिऊण कट्टारण^{३८} केसरी । तेण वि य से
तोडिय उत्तिमङ्गण्ड । तओ सो 'नन्थि मे जीविय'
त्ति मन्नमाणो जलणपवेस काउमारद्धो । मुणिओ से
पस वुत्तन्तो गेहिणीए । तओ सा वि आवन्नसत्ता
त चेव काउ ववसिया, चारिया वि पल्लीवइणा न १०
विरमइ त्ति । तओ तेण पेसिया अम्हे तीए सधार-
णत्थ पिउणो से आणयणनिमित्त । वीररसपहाणो खु
सो सयणवच्छलो य । ता न-याणामो, किं पडिव-
ज्जिस्सइ त्ति । महादुक्खपीडिया असमत्था य धरिउ
इमं सोयाइरेय अविज्जमाणोधाया य पडिवज्जिऊण १५
इत्थियाभाव केवल रुयम्ह " ॥

धरणेण भणिय । “ भद्दा, अल सोपण । दसेहि
मे पल्लोयइ । कयाइ जीवावेमि अहय ” ॥

तओ चलणेसु निवडिऊण हरिस्सवसुप्फुल्लोय-
णेहिं जपिय सवरेहिं “ अज्ज, पय तुम देवावयारो २०
विय आगईए । ता तुम चेव समत्थो सि देव समा-
सासेउ । अन्न च । जइ अम्हेसु अणुग्गहयुद्धी अज्ज-
स्स, ता तुरिय गच्छउ अज्जो, मा तस्स महाणुभाव-
स्स अच्चाहिय भवे । तओ घेत्तूण विज्जाहरविइण्ण

- ओसहिवलयं आरुहिय वेसरं^{३९} कइवयनियपुरिसप-
 रिवारिओ तुरियतुरियं गओ सत्थवाहपुत्तो । दिट्ठो
 य तेणं नग्गोहपायवतलंमि चियगासन्नसंठिओ रुहिर-
 धारापरिमियगतो सिणेहसारमसहं च रोचमाणीए
 ५ जायाए संगओ कालसेणो । निवेइओ से वुत्तन्तो
 सवरज्जुवाणएण । अब्भुट्ठमाणो य मुच्छानिमीलिय-
 लोयणो निवडिओ धरणिवट्ठे । धरणेण भणियं ।
 ‘उदयमुदयं’ ति । तओ आणीयमुदयं नलिणिपत्तेणं ।
 छूढमोसहिवलयं दाऊणमुत्तिमङ्गखण्डं । सित्तो य
 १० णेण, जाव अचिन्तयाए ओसहिपहावस्स पुव्वरूवाओ
 वि अहिययरं दंसणीओ अलक्खिज्जमाणवणविभाओ
 उट्ठिओ कालसेणो । तुट्ठा य से धरिणी सह परिच-
 णेण । चलणेसु निवडिऊण भणियं च णेण । “अज्ज,
 पिययमाजीयरक्खणेण संपाडियमहापओयणा तुह
 १५ सन्तिया प्राणा; किमेत्थ अवरं भणीयइ” । धरणेण
 भणियं । “सव्वसाहारणा चेव महापुरिसप्राणा हव-
 न्ति । किमेत्थ अहियं” । कालसेणेण भणियं । “ता
 आइसउ अज्जो, जं मए कायव्वं” ति । धरणेण भणियं ।
 “महापुरिसो खु तुमं; ता किं अवरं भणीयइ; तद्वा
 २० वि सत्तेसु दया” । कालसेणेण भणियं । “परिवज्जिया
 जावज्जीवमेव मए अज्जवयणेण पारद्धी^{४०}” । धरणेण
 भणियं । “कयं मे करणिज्जं” । तओ गओ सत्थवाह-
 पुत्तो निययसत्थं ॥

अइकन्ता कइवि द्वियहा अणवरयपयाणएण ।

३९ ‘वेसर’ अश्वतरः । ४० परिवर्जिता यावज्जीवमेव
 आर्यवचनेन पापद्विः आखेटकम् ।

दिद्वो य णेण पक्खसन्धीए^{११} उपवासद्विण्ण आयामु-
 हीसन्निवेसमि^{१२} आवासिण सत्थे जरचीरनिवसणो
 गेरुयविलित्तमव्वगतो खन्धदेसारोवियतिकम्पसुलिओ,
 अचोरो चेव चोरो त्ति करिय गहिओ, वज्जन्तविर- ५
 सडिण्णिम वज्जत्थामं^{१३} तीयमाणो चण्डालजुवाण-
 ओ त्ति । तेण वि महन्त सत्थमवलोइय सुद्वयाप
 आनयस्म, चल्लहयाप जीवियस्म, समीवमि चेव महया
 सहेण जपिय । “ भो भो सन्थिया, सुणेह तुब्भे ।
 महामरनिवासी मोग्गिओ नाम चाण्डालो अह,
 कारणेण य कुमत्थल पयट्ठो, विप्पलद्ववु- १०
 ण्हीहि य दण्डयासिण्हि अपेच्छिऊण चोरे अदो-
 सयारी चेव मन्दभागी गिहीओ ण्हि । ता मोयावेह,
 भो मोयावेह, सग्गागओ अह अज्जाण । अन्न च,
 मरणदुक्काओ यि मे इयमव्वभहिय, ज तद्दाविहनिष्-
 लङ्कपुव्वपुत्तिस्सज्जियस्स जमस्स विण वि दोन्नेण १५
 मइलण^{१४} त्ति । ता मोयावेह, भो मोयावेह ” ॥

तओ सुद्वचित्तयाप चिन्तिय धरणेण । ‘ न खलु
 दोनयारी ण्य जणइ ’ । करणापवन्नेण भणिया णेण
 आरक्खिआ । “ भो भो कुलउत्तया, मम कएण विही-
 राह मुहुत्तय, जाय ण्यमन्तरेण विन्नविऊण नरवइ २०
 दविणपयाणेणायि मोयावेमि ण्य ” ।

तेरि भणिये । ‘ जइ ण्य, ता लहू होदि ” ।

तओ वेत्तूण नरिन्ददरिमणनिमित्त दीणारमय-

११ पक्षसन्धि अमावास्यायाम् । १२ आयामुसी नाम
 नगरी । या एव सन्निवेश तस्मिन् । १३ वज्जत्थानम् । १४
 दण्डपाशिकम् । १५ मल्लिन्ता वस्त्रम् ।

- सहस्समुल्लं मुत्ताहलमालं गओ नरवइसमीवं । दिट्ठो
 य णेण राया । साहिऊण वुत्तन्तं विन्नत्तो चण्डाल-
 न्तरेण नरवई । कओ से पसाओ । दूयसहिओ य
 तस्स मोक्खणनिमित्तं आगओ तमुहेसं । मोयाविओ
 ५ एसो । 'तुब्भे इमस्स जीवियदायग' त्ति भणिऊण
 पूइया आरक्खिया । देवाविऊण पाहेयं भणिओ य
 चण्डालो । 'भइ, संपाडेहि समीहियं' । 'अज्ज, मा
 तुह सा अवत्था हवउ, जीए मए चिय पओयणं' ति
 भणिऊण कयञ्जलिउडो खिइनिमियजाणुकरयलमुत्ति-
 १० मङ्गो पणमिऊण सत्थवाहपुत्तं गओ चण्डालो ॥

- धरणो वि य कइवयपयाणएहिं पत्तो उत्तरावह-
 तिलयभूयं अयलउरं नाम पट्टणं । दिट्ठो य राया ।
 बहुमन्निओ तेणं । विभागसंपत्तीए य विक्किणियम-
 णेण भण्डं । ४६ समासाइओ अट्टगुणो लाभो । ठिओ
 १५ तत्थेव कयविक्रयनिमित्तं चत्तारि मासे । पुण्णोयएणं
 च विट्ठत्तं दविणजायं । संखावियं च णेण, जाव अत्थि
 कोडिमेत्तं ति । तओ गहियं मायन्दिस्ववहारोचियं
 भण्डं । भराविओ सत्थो । पयट्ठो नियदेसागमणनिमित्तं
 महयां चडयरेण ।

- २० पइदियहपयाणएण य सवरवहूगेयसुहियमयजूहं ।
 थेवदियहेहि सत्थो पत्तो कायम्बरिं अडविं ॥५॥
 वसहमयमहिससहूलकोलसयसंकुलं महाभीमं ।
 माइन्दविन्दचन्दणनिरुद्धससिस्वरकरपसरं ॥६॥

४६ विभागसंप्राप्त्या च विक्रीतमनेन भाण्डम् । क्रयमूल्यस्य
 कंचिद्विभागं अंशं अधिकं गृहीत्वा विक्रीतमनेन वस्तुजातमित्यर्थः ।
 ४७ शवरवधूगेयसुखितमृगयूथम् ।

फलपुट्ठतरुवरद्वियपरपुट्ठविमुक्कविसमहलवोल^{४८} ।
 तरुक्कणइकयन्दोलणवाणरवुक्काररमणिज्ज^{४९} ॥ ७ ॥
 मयणाहदरियरुञ्जियसइसमुत्तत्थफिडियगयजूह ।
 वणदवजालावेदियचलमयरायन्तगिरिनियर^{५०} ॥ ८ ॥
 निद्वयवराहघोणाहिघायजज्जरियपल्लोयन्त । ५
 दप्पुट्ठुरकरिनिउरुम्बदलियहिन्ताल^{५१} सघाय ॥ ९ ॥
 तीए वहिऊण सत्थो तिणिण पयाणाइ पल्लसमीवे ।
 आवासिओ य पल्लजलयरसजणियसरोह ॥ १० ॥
 आवासिऊण तीरे सरस्स मज्झमि कीलिऊण सुह ।
 तो रयणीए सत्थो सुत्तो दाऊण थाणाइ ॥ ११ ॥ १०
 रयणीए चरिमज्जाममि भीसणयसिद्धसइगह्वभा^{५२} ।
 अह सयरभिल्लसेणा पडिया सत्थमि धीसत्थे ॥ १२ ॥
 हण हण हण त्ति गह्वभसइसजणियजुवइसतासा ।
 अन्नोन्नमभमा लग्गदीहकोदण्डसघाया ॥ १३ ॥
 तीत्ते समइयोदियसत्थियपुरिसेहि मइ^{५३} महाभीम । १५
 जुज्झमइ सपलग्ग सरोहविच्छिन्नसरनियर ॥ १४ ॥
 नत्थियपुरिसेहि ठह सेणा दप्पुट्ठुरेकवीरेहि ।
 आयाए धिय रिता दिसो दिम हरिणजूह वय ॥ १५ ॥
 तो धीरसेणपमुहा नयरा सव्वे पुणो वि मिलिऊण ।
 अन्नोत्तज्जणाजणियरोसपसरा समल्लीणा ॥ १६ ॥ १०

४८ हलवोल कोलाहल (दे. ना. ८. ६४) । ४९ कणइ
 एना (दे. ना. २. १५) तल्लताकृतान्दोलनवानरमुष्णारदाब्दर-
 मणीयम् । ५० वनदवजालावेदियचलमयराज्जगिरिनिकराम् । ५१
 हिन्ताल शृङ्गविशेष । ५२ ' गह्वम् ' वर्कशो यनि (दे. ना.
 २. ८१) ५३ महत् ।

अह निज्जिओ स सत्थो थेवत्तणओ य सवरेणेषाप ।
 पयरो पिवीलियाणं भीमं पि भुयंगमं दसइ ॥^{५४}१७॥
 निज्जिणिऊण य सत्थं रित्थं वेत्तूण निरवसेसं पि ।
 वन्दं पि किंपि सवरा उवट्ठिया कालसेणस्म ॥^{५५}१८॥

- ५ भणियं च णेहिं । “एयं रित्थं सत्थाओ देव आणीयं वन्दं च किंपि थेवं । संपइ देवो पमाणं” ति । तओ कालसेणेण पुच्छिया वन्दयपुरिसा । “भो कुओ एस सत्थो कस्स वा सन्तिओ ” ति । एत्थन्तरंमि मीह-
 कयपहारसंरोहणनिमित्तं सत्थवाहपुत्तेण सहागओ
 १० उवलद्धो पच्चभिन्नाओ णेण संगमो नाम सत्थवाहपुत्त-
 पुरिसो । भणियं च णेण । “भइ, कहिं तुमं मए दिट्ठो” ति । तेण भणियं । “न-याणामो तुमं चेव जाणसि ” ति । कालसेणेण भणियं । “अवि आसि तुमं इओ उत्तरावहपयट्ठस्स मम पाणपयाणहेउणो
 १५ अविन्नायनामधेयस्स सत्थवाहपुत्तस्स समीवे ” । संग-
 मेण भणियं । “को कहं वा तुह पाणपयाणहेउ ” ।
 कालसेणेण भणियं । “अत्थि इओ अईयवरिसंमि”
 कयन्तेणेव केसरिणा कहंचि कण्ठगयपाणो अहं कओ आसि । तओ इओ उत्तरावहं वच्चमाणेण केणावि
 २० सत्थवाहपुत्तेण न-याणामो कहंचि जीवाविओ म्हि ।
 ता एवं सो मज्झ पाणपयाणहेउ ” ति । तओ सुमरि-
 ऊण वुत्तन्तं पच्चभियाणिऊण कालसेणं भणियं संग-
 मेण । “जइ एवं, ता आसि दिट्ठो तुमए” । कालसेणेण
 सबहुमाणमवरुण्डिऊण^{५६} पुच्छिओ संगमओ । “भइ,

५४ प्रकरः समूहः पिपीलिकानां भीमं अपि भुजंगमं दशति ।

५५ अतीतवर्षे गतवर्षे । ५६ आश्लिष्य (दे. ना. १. ११.) ।

कहिं सो सत्थवाहपुत्तो”। तओ वाहजलभरियलोयणेण
भणिय सगमपण । “भो महापुरिस, देव्वो वियाणइ”
त्ति । कालसेणेण भणिय । “कह विय” । सगमपण
भणिय । “सुण, पसो खु तस्स सन्तिओ चेव सत्थो ।
आवडिए य मत्थवाप कोदण्डसरसहाओ दिट्ठो मए ५
सवरत्तमुहं धावमाणो । तओ न सपयं वियाणामि” ॥

तओ पयमायणिऊण दीह च नीससिय ‘हा कय-
मकज्ज’ ति भणिऊण मोहमुवगओ कालसेणो, वक्क-
लाणिलेण वीइओ सबरेहिं, लज्जा चयणा । भणिय च
णेण । “हरे, न पत्थ कोइ वायाइओ” त्ति । सबरेहिं १०
भणिय । “न वायाइओ, केवलं पहारीकओ” त्ति । तओ
निरुविया पडिवद्धपुरिसा, न दिट्ठो य धरणो । तओ
पगत्य रित्थ करेऊण समासासिऊण सत्थं पडिवद्ध-
पुरिसाण य वणकम्ममाइसिय” धरणगवेसणनिमित्त
पयट्ठाविया दिसो दिस सबरपुरिसा । अप्पणा य ‘हा १५
दुट्ठु कय’ ति चिन्तयमाणो गओ तं गवेसिउ । न
दिट्ठो य तेण धरणो । समागओ सत्थ । मिलिया
सब्बसवरा । निवेइय च णेहिं । ‘देव, न दिट्ठो’ त्ति ।
तओ पर सोगमुवगओ कालसेणो । भणिय च णेण ।
“हुज्जणजणमि सुकय असुहफल होइ सज्जणजणस्स । २०
जह भुयगस्स विदिन्न खीर पि विमत्तणमुवेइ ॥१९॥
दिन्ना य णेण पाणा मज्झ जायाण तह य पुत्तस्स ।
पयस्स मए पुण सब्वमेव विवरीयमायरिय ॥२०॥

ता किं पइणा अयालकुसुमनिग्गमेण विय तिप्फ-
लेण वायावित्थरेण । भो भो सत्थिया, भो भो सवरा । २५
पसा मह पइन्ना ।

जइ तं न घडेमि अहं इमिणा विहवेण पञ्चति दिणेति ।
पइसामि सुहुयहुयवहजालानिवहंमि किं बहुणा” ॥२१॥

एवं च पइत्रं काऊण कयं कुलदेवयाप कायम्ब-
रिनिवासिणीप ओवाइयं^{५८} ।

५ “ जइ तं महाणुभावं जीवन्तं पत्थ कहवि पेच्छिस्सं ।
दसहि पुरिसेहि भयवइ तो तुज्झ वल्लि करिस्सामि” ॥२२॥

एवं च ओवाइयं काऊण गहियाणेयदिवसपाहेया
पट्टविया धरणगवेसणनिमित्तं दिसो दिसं सवरा ।
अप्पणा वि य अच्चन्तविमणदुम्मणो गओ तं गवेसिउं ॥

१० सो पुण धरणो विणिज्जिप सत्थे ‘ न पत्थ अन्नो
उवाओ ’ ति चिन्तिऊण ओसहिवलयमेत्तरित्थो वेत्तूण
लच्छि पलाणो^{५९} पिट्टओमुहो । जायाप भयणं च मूढ-
दिसामण्डलं तुरियतुरियं गच्छमाणो पत्तो मुहुत्तमे-
त्तसेसे वासरे

१५ बहुविहरुक्खसाहासंघट्टसंभवन्तवणदवं ।
वणदवपलितकन्दरविणिन्तसीहं^{६०} ।
सीहहयपडिहयहत्थिकडेवरकचारविसमं ।
विसमखलणदुक्खहिण्डन्तभोयमुद्धमयं ।
मयरुहिरपाणमुइयघोरन्तसुत्तवग्घं^{६१} ।

२० वग्घभयपलायन्तमहिसउलं ।
महिसउलचलणयभग्गगरुयअयगरं ।

५८ ‘ ओवाइय ’ इप्सितार्थलब्धये कस्याश्चिद्देवताया विशिष्टा-
राधनार्थं मनसः संकल्पः । ५९ ‘ पलाणो ’ पलायितः । ६०
वनद्वप्रदीप्तकन्दरविनिर्यातसिंहम् । ६१ मृगानां रुधिरस्य पानेन
मुदितः घुर घुर इति स्वरं कुर्वन् निद्रासुखं अनुभवन् सुप्तः
व्याघ्रः यस्मिन् तं पर्वतम् ।

अयगरविमुत्तनीसाससद्भीम ।

भीमबहुविहभमन्तकब्बायलुत्तसत्^{६२} ।

सत्तययकालसच्छह^{६३}पिलिन्धनिलयं नाम पव्वय ति॥२३॥

तत्थ य अणुचियचलणपरिसक्कणेण खीणगमण-
सत्तिं सेयजललवालिद्वयणकमल च पेच्छिऊण लच्छि ५
चिन्तिय धरणेण । ‘अहो मे कम्मपरिणई, जेण पिय-
यमाए वि ईइसी अवत्थ’ ति । लच्छीए चिन्तिय ।
‘किलेसो वि मे बहुमओ चेव एयस्स आवईए’ । गविट्ठ
धरणेण लच्छीए पाणसधारणनिमित्त फलोयय, न
उण लद्ध ति । अइक्कन्तो वासरो । एसुत्ताइ पल्लव- १०
सत्थरे । अइक्कन्ता रयणी । विडयदियहे य जाममे-
त्तसेसे वासरे खुहापिवासाहिभूया नग्गोहपायवच्छा-
याए निवडिया लच्छी । समिल्लियमिमीए लोयण-
जुय, विमूढा मे चैयणा, निवडिय तालुय, मिलायं
वयणकमल । तओ धरणेण चिन्तियं । ‘अहो दारुणो १५
जीवलोगो, अचिन्ता कम्मपरिणई, न मे जीविणणाधि
एत्थ “साहारो” ति । तहावि वाहजलभरियलोयणेण
सथाहिय से अद्ग । समागया चैयणा । तओ अव्वत्तसद्
जपियमिमीए । “अज्जउत्त, दढ तित्ताभिभूय म्हि” । तओ
सो ‘सुन्दरि, धीरा होहि, आणेमि उदय, तए ताव २०
इहेव चिट्ठियव्व’ ति भणिऊण आरुढो तरवर ।
पलोइयं उदय, न उण उवलद्धं । तओ ‘उदयमन्तरेण
न एसा जीवइ’ ति तुवरिट्ठियं^{६४} पेच्छिऊण तीए य
फिर रसेण मगय मिलीभयमवि मोणिय उदयसा-

६२ भीमबहुविषभमन्तकब्बायलुत्तसत्त्वम् । ६३ सत्त्वक्षय-
कालसदृशम् । ६४ सदाधार शोभन साहाय्यम् । ६५ कश्चिद्वाहीविशेष ।

रिच्छं हवइ' ति । ता एएण सुमरियपओएणं 'देमि
 से तुवरिद्वियारसेणं संपाडिओदयभावं वाहुसिरामो-
 क्खणेण नियमेव रुहिरं, इमिणा य वणदवग्गिणा
 पइऊण लुहावणोयणनिमित्तं ऊरुमंसं ति; अन्नहा निस्सं-
 ५ सयं न होइ एसा विवन्नाए य इमीए किं महं जीवि-
 एणं; अत्थि य मे वणसंरोहणं ओसहिवलयं, तेण
 रुहिरसंगएणेव अवणीयवणवेयणो इमीए वि न दुक्ख-
 कारणं भविस्सइ' ति चिन्तिऊण नियच्छुरियाए
 पलासपत्तपुडयंमि संपाडियं समीहियं ति । गओ
 १० तीसे समीवं । भणिया य एसा । "सुन्दरि, संपन्नमुदयं,
 तां पियउ सुन्दरी" । पियं च णाए । समासत्था
 एसा । उवणीयं च से मंसं । भणियं च णेणं । "सुन्दरि,
 एयं खु वणदवविवन्नससयमंसं, भुक्खिया य तुमं, ता
 आहारसु ति । आहारियमिमीए ॥

१५ तओ कंचि वेलं गमेऊण पयट्ठाणि दिणयरानु-
 सारेण उत्तरामुहं । पत्ताणि य महासरं नाम नयरं ।
 अत्थमिओ स्वरिओ ति न पइट्ठाणि नयरं । ठियाणि
 जक्खालए । तओ अइक्कन्ते जाममेत्ते जंपियं लच्छीए ।
 "अज्जउत्त, तिसामिभूय म्हि" । धरणेण भणियं ।
 २० "सुन्दरि, चिट्ठ तुमं, आणेमि उदयं नेईओ" । गहिओ
 तत्थ वारओ, "आणीयमुदयं । पीयं च णाए । पसुत्तो
 धरणो । चरिमज्जामंमि य विउद्धा लच्छी । चिन्तियं
 च णाए । "अणुकूलो मे विही, जेण एसो ईइसं
 अवत्थं पाविओ ति । ता केण उवाएण इओ वि
 २५ अहिययरं से हवेज्ज" ति । एत्थन्तरंमि य आरक्खिय-

छंदो भवो]

पुरिस्तेल्लिओ^{६७} गहियरयणभण्डो खीणगमणसत्ती
पविट्टो चण्डरुद्धाभिहाणो तक्करो । रुद्धं च से वारं ।
भणिय चारक्खियनरेहिं । ‘अरे, अप्पमत्ता हवेज्जह ।
गहिओ खु एसो, कहिं वच्चइ^{६८}’ ति ।

सुय च पय लच्छीप, आयणिणओ चण्डरुद्ध- ५
पयसदो । चिन्तिय च णाप । ‘भवियव्व पत्थ कारणेण ।
ता पुच्छामि पय, किं पुण इम ति । कयाइ पुज्जन्ति^{६९}
मे मणोरहा’ ।

तओ दीहसुकारपिसुणिय^{७०} गया चण्डरुद्धसमीयं ।
पुच्छिओ एसो । “भइ, को तुम, किं वा पप दुवार- १०
देसमि इम वाहरन्ति” । तेण भणिय । “सुन्दरि,
अलं मप । किं तु पुच्छामि सुन्दरि ‘अवि अत्थि
पत्थ कहिंचि थेंवमुदयं’ ति” । तीप भणियं । “अत्थि,
नइ मे पओयण साहेसि” । तओ चिन्तियमणेण ।
‘अहो धीरया इत्थियाए, अहो साहस, अहो वयण- १५
विन्नासो, ता भवियव्वमिमीए पत्तभूयाए” ति ।
चिन्तिऊण जपियं चण्डरुद्धेणं । “सुन्दरि, महन्ती खु
एसा कहा, न सत्थेवओ कहिउ पारीयइ । तहावि
सुण । मपयं ताव तक्करो अह, नरिन्दगेहाओ गहेऊण
रयणभण्ड नीसरन्तो नयराओ उवलट्टो दण्डवासि- २०
एहिं । लग्गा मे मग्गओ बहुया दण्डवासिया, एगो य
अहय । खीणगमणसत्ती य पत्थ पविट्टो” ति ॥

पपय अन्धारयाए रयणीए, मावेस्सवयाए जीवि-
यस्स, माहाग्गयाए पओयणस्स, ‘सपन्नं च जे अहि-
लमिय’ ति मन्नमाणा दुवारदेसभायं निरम्भिऊण २५

६७ आरक्षमुख्य पीडित । ‘पेल्लिअ’ = प्रेरित, (दे.
ना ६ ५७) पीडित । ६८ ‘वच्चइ’ गच्छति । ६९ पूर्यन्ते ।
७० दीपसुत्तरसूचित । ‘पिसुणिय’ कथित सूचितम् ।

दण्डवासिया एवं वाहरन्ति । तओ 'संपन्नं मे समी-
 हियं, जइ विही अणुवत्तिस्सइ' ति चिन्तिऊणं जंपियं
 लच्छीए । “ भइ, जइ एवं, ता अलं ते उव्वेएणं; अहं
 तुमं जीवावेमि, जइ मे वयणं सुणेसि ” । चण्डरुहेण
 ५ भणियं । “ आणवेउ सुन्दरी ” । लच्छीए भणियं ।
 “ सुण । अहं खु मायन्दीनिवासिणो कत्तियसेट्ठिस्स
 धूया लच्छिमई नाम पुव्ववेरिण वि य परिणीया
 धरणेण । अत्तिट्ठो मे भत्तारो, पसुत्तो य सो एत्थ
 देवउले । ता अङ्गीकरेहि मं, परिच्चयसु मोसं, पावेउ
 १० एसो सकम्मसरिसं गतिं । पहायाए रयणीए गिही-
 एहिं तुब्भेहिं नरवइसमक्खं पि भणिस्सामि अहयं
 ‘एसो महं भत्तारो, न उण एसो’ ति । तओ सो चेव
 भयवओ कयन्तस्स पाहुडं भविस्सइ ” ।

चण्डरुहेण भणियं । “ सुन्दरि, अत्थि एयं, किं
 १५ तु अहमेत्थ वत्थव्वओ^१ चउचरणपडिवद्धो । अओ
 वियाणइ मे तं अगिहीयनामं सव्वलोओ चेव एत्थ
 महिलियं ” ति ।

लच्छीए भणियं । “ जइ एवं, ता को पुण इह
 उवाओ ” ।

२० चण्डरुहेण भणियं । “ अत्थि एत्थ उवाओ, जइ
 थेवमुदयं हवइ ” ।

तीए भणियं “ कहं विय ” ।

चण्डरुहेण भणियं । “ सुण । अत्थि मे चिन्ता-
 मणिरयणभूया भयवया खन्दरुहेण विइण्णा दिट्ठपच्चया
 २५ परदिट्ठिमोहणी नाम चोरगुलिया । तीए य उदय-

सजोषण अञ्जिपहिं नयणेहिं सहस्सलोयणो देवाहिवो वि
न पेच्छइ पाणिण, किमद्ग पुण मच्चलोयवासी जणो”॥

लच्छीए भणिय । “ जइ एव, ता कहिं गुलिया ” ।
चण्डरुहेण भणिय “ उट्ठियाए ” । लच्छीए भणिय ।
“ जइ एव, ता किं न अञ्जेसि ” । चण्डरुहेण भणिय ५
“ नत्थि उदय ” ति । लच्छीए भणिय “ अह देमि ” ।
चण्डरुहेण भणिय “ जीवाविओ भोईए ” । दिन्नमुदय ।
दुवेहिं पि अञ्जियाइ लोयणाइ । भणिया य एसा ।
“ सुन्दरि, अणीणिए सत्थवाहपुत्तमि न तए गन्तव्व ”
ति । पडिस्सुयमिमीए । मुक्क रयणभण्ड धरणसमीवे । १०
ठियाइ एगदेसे ॥

पहाया रयणी । उट्ठिओ धरणो । गहिओ आर-
क्खिपहिं । निटालिय रयणभण्ड, उवलद्ध च तस्स
समीवे । तओ नीणिओ^{९२} देवउलाओ बद्धो खु
एसो । चिन्तिय च णेण । “ हन्त किमेय ति । अहवा १५
न किंचि अन्न, अवि य पडिकूलस्स विहिणो विय-
म्भिय ति । पडिकूले य पयमि अमय पि हु विस,
रज्जू वि य किण्हसप्पो, गोपय पि सायरो, अणू
वि य गिरी, मूमयविवर पि रमायल, सुयणो वि
दुज्जणो, सुओ वि बइरी, माया वि भुयङ्गी, पयासो २०
वि अन्धयाग, सन्ती वि कोहो महव पि माणो,
अज्जाव पि माया, सतोसो विलोहो, सच्च पि अलिय,
पिय पि फरुस,^{९३} कलत्त पि वेरिओ त्ति । ता किं
इमिणा वि चिन्तिण । एयस्स वसवत्तिणा न तीरण
अन्नहा वट्ठि । इमाओ वि य कयत्थणाओ इम मे २५

अहियं वाहइ, जं सा तवस्सिणी अदिट्ठवन्धुविरहा न दीसइ । अहवा वरं न दिट्ठा चेव, मा सा वि मे संसगिकलङ्कदूसिया इमं चेव पाविस्सइ ” ति । चिन्तयन्तो नीओ रायउलं ॥

- ५ ‘अप्पत्थावो नरिन्दस्स’ ति धरिओ रायमग्गे । अइक्कन्तो वासरो । ‘अवसरो’ ति कलिय निवेइओ नरिन्दस्स । “देव, सलोत्तओ^{७४} चेव मायापओय-कुसलो वाणिययवेसधारी गहिओ महाभुयङ्गो । संपयं देवो पमाणं ” ति । तओ राइणा भणियं । “किं तेण,
१० वावाएह ” ति । नीओ णेहिं पाणवाडयं,^{७५} समप्पिओ रायउलकमागयाणं वहनिओगकारीणं पच्चइयपाणाणं^{७६} । भणिया य एए । “हरे, देवो समाइसइ ‘एस तक्करो वावाइयव्वो’ ” ति । तेहिं भणियं । “जं देवो आणवेइ ” ति । समप्पिओ तेसिं । गया दण्ड-
१५ वासिया । भणियं चण्डालमहयरेण । “हरे कस्स वावायणमासवारओ ” । चण्डालेहिं भणियं । “मोरियस्स ” । तेण भणियं । “लहुं सहावेह मोरियं ” । सहाविओ मोरिओ, आगओ य । भणिओ मयहरेण^{७७} । “हरे, मोरिय, एस तक्करो देवेण पेसिओ वावाइ-
२० यव्वो ति । ता नेऊण मसाणभूमिं लहुं वावाएहि । जाममेत्तावसेसो य वासरो, एणिह अवावाइए मा रयणीए पमाओ भविस्सइ ” । मोरियएण भणियं । “जं तुमं भणसि ” ति । समप्पिओ मोरिययस्स

७४ सलोप्पकः । ७७ ‘पाणवाडय’ चाण्डालवसतिः । ‘पाण’ चाण्डालः (दे. ना. ६ ६८) । ७६ ‘पच्चइयपाणाणं’ प्रत्ययितचाण्डालेभ्यः विश्वासाहचाण्डालेभ्य इत्यर्थः । ७७ मृतहरः चाण्डालः ।

पञ्चभिन्नाओ य णेण । ‘कह सो चेव एसो जीविये-
 दायओ मे सत्थेवाहपुत्तो, अहो कट्ठं, इमस्स वि
 ईइसी अवत्थ’ त्ति चिन्तिऊण विसण्णो मोरियओ ।
 चिन्तिय च णेण । ‘अहवा पावेन्ति चन्ददिवायरा वि
 मुहुत्तमेत्त गहकल्लोलाओ आवइ^५’ । बहुमओ य मे
 सामिसालसमाएसो पयस्स दसणेण । ता नेमि ताव पय
 मत्ताणभूमिं । जाणामि य इमाओ जहट्ठिय वुत्तन्तं ” ।
 नीओ मत्ताणभूमिं, छोडिया वन्धा, चलणेसु निवडि-
 ऊण पुच्छिओ य णेण । “अज्ज, अवि सुमरेसि म
 आंयामुद्दीप विमोइय ” । धरणेण भणिय । ‘भइ, न
 सुट्ठु सुमरेमि’ । मोरियण भणिय । “कह न सुम-
 रेसि, जो भव विय अचोरो चेव ‘चोरो’ त्ति कलियं
 गंहीओ अह महया दधिणजाएण पेच्छिऊण नरवइ
 तपे विमोइओ ” त्ति । धरणेण भणिय । “भइ, थेव-
 मेत्त ” । मोरिण भणिय । “ता साहेउ अज्जो, कह
 पुण अज्जस्स ईइसी अवत्थ ” त्ति । धरणेण भणिय ।
 “भइ, देव्वं एत्थ पुच्छसु ” त्ति । मोरियण चिन्तिय ।
 ‘न एत्थ कालकखेवेण पओयण, अहिमाणी य एसो
 कह कहइस्सइ । किं वा कहियण । विचित्ताणि
 विहिणो विलसियाणि । ता किं ममेइणा निव्वन्धेण ।
 अहवा कहिय चेवाणेण परमत्थओ ‘देव्वं पुच्छसु’
 त्ति भणमाणेण । ता इम ताव एत्थ पत्तयाल, ज एसो
 लहुं विसज्जीयइ ’ त्ति । चिन्तिऊण भणिओ खु एसो ।
 “अज्ज, किं बहुणा जपियण, मोत्तूण विसाय लहुं अव-
 क्कमसु ” । धरणेण भणिय । “भइ, न खलु अहं पर- २५

७८ अथवा प्राप्नुत चन्द्रदिवाकरी अपि मुहूर्तपात्र ग्रहकलो-
 क्त आपत्ति । ग्रह राहु ।

पाणेहिं अत्तणो पाणे रक्खेमि । ता वावाएहि मं,
 निदेसकारी खु तुमं ” ति । मोरिण भणियं । “अज्ज,
 अलं मज्झ पाणविणाससङ्काप । सत्तपुरित्तो खु पस
 ५ राया, जं अम्हाणं अवराहत्तए वि य पाणवावर्त्ति
 एमि । ता गच्छउ अज्जो ” । तओ ‘ नत्थि अविस्सओ
 सज्जणत्तिणेहस्स ’ ति चिन्तिऊण जंपियं धरणेणं ।
 “ भइ, जइ एवं, ता अवक्कमामि ” । मोरिण भणियं ।
 “ अणुग्गिहीओ म्हि ” । दंसिओ से पन्थो । पणमि-
 १० ऊण य नियत्तो मोरिओ । मित्तोवरोहेण पलाणो
 धरणो । चिन्तियं च णेणं । ‘ अह कहिं पुण सा मुद्ध-
 मयलोयणा भविस्सइ । नृणमुवरोहसीलयाप^{६०} मं अणु-
 ट्ठविय पासवणनिमित्तमुट्ठिया केणावि तक्करेणं समा-
 साइया भवे, नीया य णेणं, मम विणासासङ्किणीए
 १५ न जंपियमिमीए; अन्नहा कहं न दिट्ठु ” ति । अदं-
 सणेणं च तीसे विहलमेव पाणलाहं मन्नामि’ ति ।
 चिन्तयन्तो पयट्ठो गवेसिउं । ण्हाओ उज्जुवालियाए ॥

इओ त्तो चण्डरुहो तओ देवउलाओ अवक्कमि-
 ऊण गओ उज्जुवालियं नइं । चिन्तियं च णेणं । ‘अहो
 २० दारुणया इत्थिवग्गस्स, जमेसा एगपए चैव महावस-
 णपायालंमि पक्खिविय भत्तारं, अणवेक्खिऊण निय-
 कुलं, सिविणयंमि विअदिट्ठपुण्वेण मए सह पयट्ठु ति ।
 हा किह दूरेण जियं विसवग्गमुयङ्गसिङ्गसरहाणं ।
 कलिकालवणिहरक्खसिकयन्तचरियं महिलियाहिं ॥२४॥
 २५ असलिलपङ्कगाही होइ खणेणं अकन्दरा वग्धी ।
 अणियत्ता जमभिउडी अणब्भवज्जासणी^{६०} महिला ॥२५॥

महिला आलकुलघर^{८१} महिला लोयमि दुच्चरियखेत्त ।
 महिला दुग्गइदार महिला जोणी अणत्थाण ॥२६॥
 विज्जु व्व चञ्चलाओ महिलाउ विस व पमुहमहुराओ ।
 मच्चु व्व निग्घिणाओ पाव पिव वज्जणिज्जाओ ॥२७॥

ता अल मे पयाए, मा मज्झं पि इणमेव सपा-
 ङइस्सइ ” ति चिन्तिऊण घेतूणमङ्गलग्ग सुवण्णय
 परिचत्ता खु पसा ।

चिन्तिय च तीए । “ तद्वावि सोहणं चेव पय,
 ज सो वायाइओ ति । ता गच्छामि अन्नत्थ ” । पयट्ठा
 नईतीराए । दिट्ठा धरणेण हरिसवसुप्फुल्ललोयणेण । १
 पुच्छिया पसा । “ सुन्दरि, कुओ तुम ” ति । तओ सा
 रोविउ पयत्ता ’ ।

भणिया य णेणं । “ सुन्दरि, मा रोव, ईइसो
 पस ससारो । आवयाभायणं खु पत्थ पाणिणो । ता
 अल विसापण । धन्नो य अहय, जेण तुम सपत्त ” ति । १

तओ तीए भणिय । “ अज्जउत्त, पासवणनिमि-
 त्तमुट्ठिया गहिया तकरेण, इत्थीसहावाओ, अज्जउत्त-
 सिणेहाइमपण य न किंपि वाहरिय । “^{८२} ‘अणिच्छ-
 माणी य इत्थिया न घेप्पइ’^{८३} ति करिय मुसिऊण
 उज्झिया इहइ । अन्न च । तक्करकयत्थणाओ वि मे २
 पय अहिययर बाहइ, ज तुम ईइसि अघत्थमुवगओ
 दिट्ठो ” ति ॥

तओ ‘न अन्नहा मे वियप्पिय’ ति चिन्तिऊण
 भणिय धरणेण । “ सुन्दरि, थेवमिय कारण । न मे
 उव्वेयकारिणी इयमवत्था तुह दसणेण । ता किं २

पइणा । पहि, गच्छम्ह” । चिन्तियं च णाप । ‘अहो मे
पावपरिणई, जं कयन्तमुहाओ वि एस आगओ’ त्ति ।
पयट्ठा एसा । समागयाइं वियारउरं नाम सन्निवेसं ।
कया पाणवित्ती । अत्थमिओ स्वरिओ । अइवाहिया
५ रयणी । चिन्तियं धरणेणं । “ एवं कयन्ताभिभूयस्स
न जुत्तमिह चिट्ठिउं । ता पराणेमि” ताव एयं
दन्तउरनिवासिणो खन्ददेवमाउलस्स समीवं; पच्छा
जहाजुत्तं करेस्सामि” त्ति । साहियं लच्छीए । बहु-
मयं च तीए । पयट्ठाणि दन्तउरं ॥

१० इओ य न लद्धो सत्थवाहपुत्तो त्ति संजायसो-
एण पच्चइयनिययपुरिसाण समप्पिओ सत्थो काल-
सेणेण । भणिया य एए । “ हरे, पावियव्वो तुम्हेहिं
एस महाणुभावस्स गुरुणं” । चिन्तियं च णेण । ‘जइ
वि न संपन्नमोवाइयं, तहावि कायम्बरीए जहा भणि-
१५ यमेव बलिविहाणं कारुण पइन्नं पि ताव सफलं
करेमि’ त्ति पेसिया बलिपुरिसनिमित्तं सवरपुरिसा ।
काराविया कायम्बरीए पूया, मज्झिओ गिरिनिईए,
परिहियाइं वक्कलाइं, कया कणवीरमुण्डमाला, रया-
विया महामुलकट्ठेहिं चिया, पयट्ठो चण्डियाययणं ॥

२० इओ य दन्तउरपत्थिओ विइयदियहंमि अरु-
णुग्गमे चेव कायम्वरिं परिब्भमन्तेहिं समासाइओ
सत्थवाहपुत्तो कालसेणसवरेहिं । बद्धो बल्लिरज्जए ।
पयट्ठाविओ समहिलिओ चेव चण्डियाययणं । गओ
येवं भूमिभागं । दिट्ठं च णेण चण्डियाययणपासमण्डलं ।
२५ कीइसं । परित्तिडियजिण्णरुक्खउहेहियखइयकट्ठसंघा-

यसकुल भुयगमिहुणसणाहवियडवम्मीह परत्तमुहल-
सउणगणकयवमाल वियडतरुखन्धवहलरुहिरायड्डिय-
तिसुलसघायं पायवसाहाववद्धमहिसमेसमुहपुच्छसुर-
सिद्धसिरोहराचीरनिवह ति^{८५} । अवि य,

वायससउन्तसवलियगिद्धवन्देहि विप्फुरन्तेहि । ५

पडिवद्धसुरकिरण करद्धकलियं मसाण व ॥ २८ ॥

गहभूयजक्खरक्खसपिसायसजणियहिययपरिओस ।

रुहिरवलित्तपसमियनिस्सेसधरारउग्घाय^{८६} ॥ २९ ॥

त च एवगुणाहिराम चण्डियाययणपासमण्डल
सभय वोलिऊण आययण पेच्छिउ पयत्तो । १०

धवलवरनरकलेवरवित्थिणुत्तुगघडियपायार ।

उब्भडकवन्धविरइयतोरणपडिवद्धसिरमाल ॥ ३० ॥

मयणाहवयणभीसणविरइयपायारसिटरमंघाय ।

उत्तुगवेणुलम्बियदीहरपोण्डरियकत्तिञ्जय^{८७} ॥ ३१ ॥

दीणमुहपासपिण्डियवन्दयवीभच्छरुद्धओवास । १५

निसियकरवालवाघडकरसवरजुवाणपरियरियं ॥ ३२ ॥

विसमसमाहयपडुपडहसहवित्तत्थसउणसघाय ।

अव्वत्तरयन्तसदुक्खसवगिविलयाज्जणाइण^{८८} ॥ ३३ ॥

वियडगयदन्तनिम्मियभित्तिसमुक्किण्णमूलसघाय ।

तक्खणमेत्तुक्कत्तियचम्मसमोच्छइयगब्भहरं ॥ ३४ ॥ २०

८५ उद्देहिय उपदेहिका जन्तुविशेष । प्ररक्तमुखरशकुनग-
णकृतकोलाहलम् । 'वमाल' कोलाहल । 'आयड्डिय' आकृष्ट । ८६
'उग्घाय' समूह (दे न १ १२६) । ८७ उत्तुगवेणुलम्बित-
दीर्घश्वेतरुत्तिध्वजम् । ८८ 'ओवास' अवकाश । ८९ 'अव्वत्त'
अव्यक्तम् । 'विलया' वनिता ।

पुरिसवसापरिपूरियकवालपज्जलियमंगलपईवं ।
 डज्झन्तविल्लगुगुलुपवियम्भियधूमसंघायं ॥३५॥
 सबरवहूरुहिरक्खयगयमोत्तियरइयसत्थियसणाहं ।
 चन्दकरधवलदीहरपरिलम्बियचमरसंघायं ॥३६॥

५ रुहिरकसव्वालम्बियदीहरवणकोलवब्भनिउरम्बं ।
 कंकेल्लिपल्लवुप्पङ्कनिमियरेहन्तधरणितलं^{९०} ॥३७॥
 कोदण्डखगघण्टयमहिसासुरपुच्छवावडकराण ।
 कच्चाइणिपडिमाण विहूसियं घोररूवाण ॥३८॥

तओ तं दट्ठुण चिन्तियं धरणेणं

१० सक्का सीहस्स वणे पलाइउं वारणस्स य तहेव ।
 सुकयस्स दुक्कयस्स य भण कत्थ पलाइउं सक्का ॥३९॥
 एवं च चिन्तयन्तो छूढो सबरेहि वन्द्रमज्झंमि ।
 अह बन्धिऊण गाढं पुव्वविरुद्धेहि व खलेहिं ॥४०॥

एत्थन्तरम्मि समागओ चण्डियाययणं कालसेणो ।

१५ पडिओ चण्डियाण चलणेसु । भणियं च सगगयक्खरं ।
 “ भयवइ, जइ वि न कओ तए महं पसाओ, तहावि
 जम्मन्तरे वि जहा न एवं दुक्खभायणं हवामि, तहा
 तए कायव्वं ति । ‘ सत्थवाहपुत्तावयारकरणेण जं महं
 दुक्खं, तं तुमं चेव जाणसि ’ ति चिन्तिऊण भणिओ
 २० कुरङ्गओ । ‘ हरे, निवेणहि भयवईए बलिं ’ । तेण ‘ जं
 देवो आणवेइ ’ ति भणिऊण खित्तो जेण केसेसु
 कड्डिऊण भयपरायत्तसव्वगतो दुग्गिलओ नाम लेह-
 वाहओ । ढोइयं^{९१} रत्तचन्दणसणाहं भायणं । विगय-

९० ‘ कंकेलीपल्लवसमूहन्यस्तशोभमानधरणीतलम् ’ इति
 छाया । ९१ आनीतं ।

पाणो विव चच्चिओ दुग्गिलओ । कालसेणेण कङ्खिय
 विज्जुछडाडोवभासुर मण्डलग्ग,^{१२} चाहिय ईसि निय-
 भुयासिहरे । भणिओ य दुग्गिलओ । ‘ भद्द, सुदिट्ठ
 जीवलोय करेहि । सग्ग तप्प गन्तव्व जीविय मोत्तूण ।
 किं वा ते सपाडियउ ’ त्ति । तओ भयाभिभूषण न ५
 जपिय दुग्गिलण । पुणो वि भणिओ, पुणो वि न
 जपिय ति । ‘ अणावूरियमणोरहो य न चावाइज्जइ^{१३},
 त्ति विसण्णो कालसेणो । त च दट्ठूण चिन्तिय धरणेण ।
 ‘ हन्त मप्प वि एव मरियव्व ति । ता घर अपेच्छिऊण
 दीणसत्तघाय काळुण खणमेत्तपाणपरिरक्खणेण इमस्स १०
 उवयार पढम विवज्जो म्हि । चावडो वि मे विणिवा-
 यकरणेसु कयन्तो, एसो वि निव्वुओ हवउ ’ त्ति ।
 चिन्तिऊण भणिओ कुरङ्गओ । “ भद्द, निवेपहि पयस्स
 महापुरिसस्स, जहा ‘ भयविसण्णो खु एसो तवस्सी,
 ता किं ण्हाणा, अणभिन्नो अह पत्थणाप्प, तहावि १५
 भवओ पओयण पसाटणीय चैव पत्थेमि एग पत्थण ”
 ति । निवेइय कालसेणस्स । भणियं च णेण । “ जीविय
 मोत्तूण पत्थेउ भद्दो ” त्ति । धरणेण भणिय । “ मोत्तूण
 पय म चावापसु ” त्ति । तओ वाहजलभरियलोयण
 “ अह को उण एसो परोवयारतल्लिच्छयाप्प^{१४} अप्पाणय २०
 चावायणे समप्पेइ, सुमरावेइ मे सत्थवाहपुत्त ” ति
 भणिऊण मुच्छिओ कालसेणो, निवडिओ धरणिवट्ठे ।
 वीजिओ क्सोरपण । लद्धा चैयणा । भणिय च णेण ।
 “ भद्द किन्नोरय, निरुवेहि पय, को उण एसो महाणु-
 भावो सत्थवाहपुत्तस्स चेद्विय अणुकरेइ ” । निरुविऊण २५

१२ मंडलग्ग अडि (वि हे ८.१३४) । १३ व्यापायते ।

१४ ‘ तल्लिच्छ ’ तत्पर (दे. ना ५३.)

- भणियं किसोरपण । “ भो इमाप अणत्तसरिस्ताप
 आगिईप सो चेव मे पडिहायइ त्ति । ता सयमेव
 निरूवेउ पल्लीवई ” । तओ हरिस्तविसायगब्भिणं निरू-
 विओ णेण पच्चभिन्नाओ य । छोडिया से वन्धा ।
- ५ खगं मोत्तूण निवडिओ चलणेसु । भणियं च णेण ।
 “ सत्थवाहपुत्त, खमियव्वो मह एस अवराहो ” ।
 धरणेण भणियं । “ भो महापुरिस, अहिप्पेयफलसा-
 हणेण गुणो खु एसो, कहमवराहो ” त्ति । कालसेणेण
 चिन्तियं । ‘ नृणं न एस पच्चभिजाणइ त्ति, तेण एवं
- १० मन्तेइ; ता पयासेमि से अत्ताणयं ’ । भणियं च णेण ।
 “ सत्थवाहपुत्त, किं ते अहिप्पेयं फलं साहियं ” त्ति ।
 धरणेण भणियं । “ भह, पत्थुए वावायणे पयं उज्झि-
 ऊण ममेव मरणमणोरहव्वरणं ” त्ति । कालसेणेण
 भणियं । “ सत्थवाहपुत्त, किं ते इमस्स निव्वेयाइस-
- १५ यस्स मरणववसायस्स कारणं ” । धरणेण भणियं ।
 “ भो महापुरिस, अलमियाणि पयाए कहाए । संपा-
 डेउ भवं अत्तणो समीहियं ” त्ति । तओ ‘ अहो से
 महाणुभावय ’ त्ति चिन्तिऊण भणियं कालसेणेण ।
 “ सत्थवाहपुत्त, न सुमरेसि मंसीहविणिवाइयं नाग-
- २० पोययं पिव अत्तणो विणासनिमित्तं अत्तणा चेव जीवा-
 विऊण कयग्घसेहरयभूयं कालसेणं । जीवाविओ अहं
 तप । मए पुण कओ तुज्झ पच्चवयारो; विओइओ तुमं
 सत्थाओ, पाविओ य अप्पत्तपुव्वं इमं ईइसं अवत्थं ”
 त्ति । तओ सुमरिऊण पुव्ववुत्तंतं पच्चहियाणिऊण य
- २५ कालसेणं लज्जावणयवयणं जंपियं धरणेण । “ भो
 महापुरिस, को अहं जीवावियव्वस्स, तुह चेव पुण्ण-
 परिणई एस त्ति । कहं च तुमं कयग्घो, जो दिट्ठमेत्ते

वि जणे अन्नाणओ किंपि काऊण एव खिज्जसि त्ति ।
 ता अलमेइणा । अह किं पुण इम पत्थुय ” त्ति । तओ
 लज्जापराहीणेण न जपिय कालसेणेण । साहिय च
 निरवसेसमेव सगमदसणाइय नियपाणपरिच्चायववसा- ५
 यावसाण चेद्विय त्ति किसोरपण । तओ ‘अहो से
 कयन्नुया, अहो थिरमिणेहया, अहो महाणुभावय’
 त्ति चिन्तिऊण जपिय धरणेण । “ भो महापुरिस,
 जुत्तमेव गुरुदेवपूयण पुप्फवल्लिगन्धचन्दणेहि, न उण
 पाणिघापण । अवि य,

होज्जा जले वि जलणो होज्जा गीरं पि गोविस्ताणाओ । १०
 अमयरसो वि विस्ताओ न य हिंसाओ हवइ धम्मो ॥३९॥
 दाऊण य अहिओय देवयजन्नाण जे खलु अभव्वा ।^{१८}
 णयन्ति जियसयाइ पावेन्ति दुहाइ ते नरए ॥४०॥

ता धिरम एयाओ ववसायाओ ” त्ति । कालसेणेण
 भणिय । “ ज तुम भणासि ” त्ति । तओ गामदेसलू- १५
 ङणअन्नाभावे य भक्खणनिमित्त च मोत्तूण कओ अणेण
 कायम्वरिअडविपविट्ठस्स सत्थस्म पाणिघायणस्स
 जावज्जीविओ नियमो । फुल्लवल्लिगन्धचन्दणेहि पूइया
 देवया । नीओ णेण सयलवन्दसगओ नियगेहमेव
 धग्णो । कओ उचिओ उवयारो । २०

भुवुत्तरकालमि य उवणीय से समन्थग्ग्थि त्ति ।
 सवगाह्वेण तुग्गिय गहिय ज सत्थभङ्गमि ॥४१॥
 करिकुम्भसमुत्थाणि य महल्लमुत्ताहलाइ पवगाइ ।
 दन्ता य गयवराण चमराणि य जच्चचमरीण ^{१९}॥४२॥

१८ दत्ता च अभियोग दोषारोपण देवतायज्ञाना ये खलु
 अभव्वा । १९ जालचमरीणां अभिजातचमरीणाम् ।

घेतूण य तं रित्थं दाऊण य किंचि वन्दयाणं पि ।
 ‘विहरह जहासुहेणं’ भणिऊण विसज्जिया तेणं ॥४३॥

धरणो वि कालसेणपीईप तत्थेव कंचि कालं
 गमेऊण विसज्जिओ कालसेणेण, पयट्ठो निययपुरि,
 ५ पत्तो य कालक्कमेणं । विन्नाओ अम्मापिईहिं नायरेहि
 य । परितुट्ठो से गुरुयणो । निग्गया नयरिमहन्तया ।
 पच्चुवेक्खियं भण्डं संखियं च मोल्लेण जाव सवाया^{१००}
 कोडि त्ति । इओ अइक्कन्ते अद्धमासे आगओ देवनन्दी ।
 तस्स वि य निग्गया नयरिमहन्तया । पच्चुवेक्खियं
 १० भण्डं संखियं च मोल्लेण जाव अद्धकोडि त्ति । तओ
 विलिओ^{१०१} देवनन्दी । समप्पियं पडरभण्डमोल्लं ।
 सेसेण य परमणोरहसंपायणेण सफलं पुरिसिभावमणु-
 हवन्तस्स आगया मयणतेरसी । भणिओ य एसो
 नयरिमहन्तएहिं ‘नीसरेहि रहवरं’ । धरणेण भणियं ।
 १५ ‘अलं वालकीडाए’ । पसंसिओ नयरिमहन्तएहिं ॥

अइक्कन्तो य से कोइ कालो परत्थसंपायणसुह-
 मणुहवन्तस्स । निओइयपायं च णेण नियमुओवज्जियं
 दविणजायं ।^{१०२} समुप्पन्ना य से चिन्ता । “अवल्ल-
 मेव पुरिसेण उत्तमकुलपसूपण तिवग्गो सेवियव्वो ।
 २० तं जहा । धम्मो अत्थो कामो य । तत्थ अपरिचत्तस-
 व्वसङ्गेण अत्थप्पहाणेण होयव्वं त्ति । तओ चेव तस्स
 दुवे संपज्जन्ति । तं जहा । धम्मो कामो य । अन्नं च ।
 एस अत्थो नाम महन्तं देवयारुवं । एसो खु पुरि-
 सस्स बहुमाणं वद्धावेइ, गोरवं जणेइ, महग्घयं उप्पा-

१०० सपादा । १०१ व्रीडितः । १०२ नियोजितप्रायं च
 अनेन निजभुजोपार्जितं द्रविणजातम् ।

पइ, सोहग करेइ, छायामावहइ, कुल पयासेइ, स्व
 पयासेइ, बुद्धि पयासेइ । अत्थवन्तो हि पुरिसा अदेन्ता
 वि लोयाण सलाहणिज्जा हवन्ति । ज चेव करेन्ति, त
 चेव तेसि असोहण पि सोहण वणिज्जप । अभग्गपणइप- ५
 त्थण च अणुहवन्ति परत्थसपायणसुह । ता जइ वि एस
 मह पुव्वपुरिसोवज्जिओ अइपभूओ अत्थि, तहावि अल
 तेण गुरुपणइणिममाणेण । ता अन्न उवज्जिणेमि,
 गच्छामि दिसावणिज्जेण^{१०३} ति । चिन्तिऊण विन्नत्ता
 जणणिज्जणया । अणुमन्निओ य णेहि । गओ महया
 सत्थेण समहिलिओ^{१०४} पुव्वसमुदतडनिविट्ठ वेजयन्ति १०
 नाम नयरिं । दिट्ठो नरवडं । बहुमन्निओ य णेण ।
 निओइय भण्ड, न समासाइओ इट्ठलाभो । चिन्तिय
 च णेण । “समागओ चेव जलनिहितड । ता गच्छामि
 ताव परतीर । तत्थ मे गयस्स कयाइ अहिलसियप-
 ओयणसिद्धी भविस्सइ” ति । गहिय परतीरगामिय १५
 भण्ड । सजत्तिय^{१०५} पवहण । पसत्थतिहिकरणजोगेण
 निग्गओ नयरीओ, गओ समुदतीरं, पूइओ अत्थि-
 जणो, अग्घिओ जलनिही । तओ वन्दिऊण गुरुदेवप
 उचारूढो जाणवत्त^{१०६} । आगद्धियाओ^{१०७} वेगहारिणीओ
 सिलाओ, पूरिओ सियवडो, विमुक्क जाणवत्त, गम्मप २०
 चीणदीय ति ॥

अन्नया य अइक्कन्तेसु कइवयदिणेसु, कुसलपुरि-

१०३ दिग्गवाणिज्येन विविधासु दिशासु वाणिज्यकरणेन ।

१०४ समहिलाक महिलाया पत्न्या सह । १०५ ‘सजत्तिय’

यात्राय योग्य कृतम् । १०६ ‘जाणवत्त’ यानपात्र नौका । १०७

‘आगद्धिआओ’ व्यापृता प्रयोजिता । (सि हे ८ ४

८१. = भाभट्टइ)

- सविमुक्के विय नाराण वहन्ते जाणवत्ते, गयणयलम-
 ज्झसंट्ठिप दिणयरंमि, आगम्पयन्तो^{१०८} विय मेइणि,
 धुणन्तो विय समुदं, उम्मूलन्तो विय कुलसेलजा-
 लाणि^{१०९}, पयट्ठो मारुओ । तओ परावणो विय गुलु-
 ५ गुलेन्तो पडिसोत्तवाहियसरियामुहं खुहिओ महण्णवो ।
 विसण्णा निज्जामगा^{११०} । तओ समं गमणारम्भेण ओसा-
 रिओ सियवडो जीवियासा विय त्रिमुक्का नङ्गरसिला
 निज्जामएहिं । तहावि य तत्थं कंचि वेलं गमेऊण
 विवन्नं जाणवत्तं । जीवियसेसयाप समान्ताइयं फलगं,
 १० अहोरत्तेण लङ्घिऊणं जलनिहिं सुवण्णदीवंमि लग्गो
 सत्थवाहपुत्तो । चिन्तियं च णेणं । “अहो परिणई
 देवस्स । न-याणामि अवत्थं पिययमाए परियणस्स
 य । अहवा किं विसाएणं । एसो चेव एत्थ पमाणं”
 ति । तओ कयलफलेहिं^{१११} संपाइया पाणवित्ती । अत्थ-
 १५ मिओ सूरिओ । कओ णेण पल्लवसत्थरो, सीयावण-
 यणत्थं च अरणीपओएण पाडिओ जलणो । वीसमि-
 ऊण कंचि कालं पणमिऊण गुरुदेवए य पसुत्तो य
 एसो । अइक्कन्ता रयणी, विउद्धो य । उग्गओ अंसु-
 माली । दिट्ठं च णेण तं जलणच्छिक्कं^{११२} सव्वमेव
 २० सुवण्णीह्वयं धरणिखण्डं । चिन्तियं च णेण । “अहो एयं
 खु धाउखेत्तं; ता पाडेमि एत्थ सुवण्णयं ति । कयाओ
 इड्डयाओ, अङ्कियाओ धरणनामएण, उल्लयाणं चेव
 संपाइया संपुडा, पक्का य सुवण्णमया जाया । एवं च कया

१०८ आकम्पयन्तः । १०९ कुलशैलजालान् कुलशैलस-
 मूहान् । ११० निर्यामकैः नौसंचालकैः । १११ कदलफलैः । (सि.
 दे. ८. १. १६७) ११२ ‘जलणच्छिक्कं’ ज्वलनस्पृष्टं । छिक्कं
 स्पृष्टं (दे. ना. ३. २६) ।

णेण दस इड्डयासपुडसहस्सा । निवद्धो भिन्नपोयद्धओ ॥

इओ य चीणाओ चेव सुवयणसत्थवाहपुत्तसन्तिय
 असारभण्डभरिय अन्नदीवलग्गसपात्रियलच्छिसहिय
 देवउरगामिय समागय तमुद्देस जाणवत्त । दिट्ठो य
 भिन्नपोयद्धओ सत्थवाहेण । लम्बिया य नङ्गरा सुव- ५
 यणाप्सेण । समागया निज्जामगा । दिट्ठो य गेहि धरणो
 भणियो य । “भो भो महापुरिन्, एतो चीणवत्थ-
 व्वगो देवउरगामी जाणवत्तसठिओ सुवयणो नाम
 सत्थवाहपुत्तो भणइ, जहा एहि, कूल गच्छम्ह ” ।
 धरणेण भणिय । “भइ, किंभण्डभरिय खु त जाण- १०
 वत्त ” । निज्जामपटि भणिय । “अज्ज, धिहिक्खसेण
 परिवडिओ खु एतो सत्थवाहपुत्तो विहवेण, न उण
 पोहसेण । ता सुट्ठु न सारभण्डभरिय ” ति । धरणेण
 भणिय । “जइ एव, ता अणुवरोहेण आगच्छउ
 एत्तिय भूमि सत्थवाहपुत्तो ” । निवेइय सुवयणस्स । १५
 आगओ एतो, भणियो धरणेण । “सत्थवाहपुत्त, न
 तप कुप्पियव्व, पओयण उहिसिऊण किंचि पुच्छामि”
 ति । सुवयणेण भणिय । “भणाउ अज्जो ” । धरणेण
 भणिय । “केत्तियस्स ते दविणजायस्स जाणवत्तमि
 रित्थ ” । सुवयणेण भणिय । “अज्ज, देव्वस्स पडि- २०
 कूलयाप विणट्ठो रु अहय । तहावि ‘पुरिसयारो न
 मोत्तव्वो’ ति उच्छाहमेत्तभण्डमोल्लो सुवण्णसहस्समे-
 तस्स घेतूण किंपि भण्ड देवउर पयट्ठो म्हि ” । धरणेण
 भणिय । “जइ एव, ता परिच्चय भण्ड, भरेहि मे सन्ति-
 यस्स सुवण्णस्स जाणवत्त, कूलपत्तस्स य भवओ पय- २५
 च्छिस्स सुवण्णलक्ख ” ति । सुवयणेण भणिय । “किं
 सुवण्णलक्खेण, तुम चेव वहुओ ” ति । उज्झिय पुव्व-

भण्डं । भरियं सुवण्णस्स । ठाविया संखा । उवास्तुठो
 धरणो । दिट्ठा य णेण लच्छी । परितुट्ठो एस हिय-
 पणं । दूमिया य पसा । ‘जाया महं एस’ त्ति साहियं
 सुवयणस्स धरणेणं । आणन्दिओ एसो । पयट्ठं जाण-
 ५ वत्तं । गयं पञ्चजोयणमेत्तं भूमिभागं ॥

एत्थन्तरंमि गयणयलचारिणी वेगागमणेणागम्प-
 यन्ती समुदं अयालविज्जू विय असुहया लोयणाणं
 ‘अरे रे दुट्ठसत्थवाहपुत्त, अकओवयारो अणणुजाणियं
 मए कहिं इमं मईयं दविणजायं गेण्हऊण गच्छसि’
 १० त्ति भणमाणी सुवण्णदीवसामिणी समागया सुवण्ण-
 नामा वाणमंतरी । धरियं जाणवत्तं भणियं च णाए ।
 “भो भो निज्जामया, अदाऊण पुरिसवलिं न एत्थ
 अत्थो पेप्पइ; ता पुरिसवलिं वा देह, अत्थं वा सुयह,
 वावाएमि वा अहयं ति । जइ पयाण पक्कं पि न देह,
 १५ तओ अणत्थो करेऊण तुज्झ भिन्दामि पवहणं” ।
 धरणेण चिन्तियं । “अहो णु खलु मुयाविओ नियय-
 रित्थं सुवयणो, उवयारी य एसो लच्छीसंपायणेण,
 पसा य एवं भणाइ । ता इमं एत्थ पत्तयालं, अहमेव
 पुरिसवली हवामि” त्ति । चिन्तिऊण भणिया वाण-
 २० मंतरी । “भयवइ, अयाणमाजेण मए एवं ववसियं ।
 ता पसीय । अहमेव एत्थ वलिपुरिसो; मं पडिच्छसु”
 त्ति । तीए भणीयं । “जइ एवं, ता घत्तेहि अप्पाणयं
 समुद्दे, जेण ते वावाएमि” त्ति । लच्छीए चिन्तियं ।
 “अणुग्गिहीया भयवईए” । तओ धरणेण भणियं ।
 २५ “वयस्स सुवयण, पावियव्वा तए लच्छी मह गुरूणं”
 ति । भणिऊण पवाहिओ^{११३} अप्पा । विद्धो य णाए

सूलेण, नीओ सुवण्णदीव । उवसन्ता वाणमतरी ।
पयट्ट जाणवत्त देवउराहिमुट्ठ ॥

एतन्तरमि दिट्ठो य एसो कण्ठगयपाणो सुवे-
लाओ रयणदीवपत्थिपण हेमकुण्डलेण, पच्चभिन्नाओ
य णेण । पुव्वपरिचिया य सा हेमकुण्डलस्स वाण-
मतरी । तओ 'हा किमेयमकज्जमणुचिट्ठिय' ति भणि-
ऊण मोयात्रिओ वाणमतरीओ । पुव्वभणिओमहिवल-
यवइयरेण कय से वणकम्म । जीवियसेसेण य पन्नत्तो
एसो पच्चभिन्नाओ य णेण हेमकुण्डलो । पुच्छिओ
धरणेण सिरिविजयवुत्तन्तो । साहिओ हेमकुण्डलेण, १०
जहा जीविओ सो महाणुभावो त्ति । परितुट्ठो धरणो ।
हेमकुण्डलो य धेसूण धरण पयट्टो रयणदीव । पत्तो
य भुयङ्गगन्धव्वसुन्दरीजणारद्वमहुरगेयरवायड्डियदि-
न्नावहाणनिच्चलट्ठियमयजूह दरियवणकोलघोणाहिघा-
यजज्जरियमहियलुच्छलियमुत्थाकमायसुरहिगन्धवा- ११
सियदिसायक्क तीरतरुखुडियकुसुममयरन्दवानियासे-
सविमलजलदुल्ललियरायहसाउलसरसहस्सकलिल मह-
ल्लतरुमिहरावड्डियकुसुमनियरच्चियवित्थिण्णभृभिभाग
उहामनागवल्लीनियहम्ममालिङ्गियासेसपूगफलीमण्ड वि-
यडघणसुग्गहिमन्दाग्गमन्दिगरद्विज्जाहरमिहुणरइसुह २०
दरियवणहत्थिपीधरकरायड्डुणभग्गसमुत्तुङ्गलन्तचन्द-
णवण तीरात्तन्नट्ठियघणतमालतरुवीहिओहसियजलहि-
लल तरुणतरुवियडमणहरालवालयजलसुहियविविह-
विहगनियग्गवापूरिउहेस सिद्धविज्जाहरालयमुत्तुङ्गरय-
णगिरिमणाह दीव नामेण रयणसार"११४ ति । अयि य २१

११४ प्राप्त च भुजगगन्धर्वसुन्दरीजनारब्धमधुरगेयरवाकृष्ट-
दत्तावधाननिधलस्थितमृगयूथ दत्तवनसूकरघोणाभिघातजर्जरितमही-

रयणायरेण धणियं वियडतरङ्गच्छलन्तवाहाहिं ।
 सव्वत्तो पियकाभिणिरुइरसरीरं व उव्वगूढं ॥४४॥
 संपाविऊण फलहरनमियमहीरुहनमिज्जमाणां व्व ।
 परिणयखुडन्तवहुविहतरुक्कुसुमोवणियपृओ व्व ॥४५॥

५ कमलमहुपाणसेवणजणियकलालावमुहलभमरेहिं ।
 कयसागयसम्मानो व्व अइगओ चयतरुसण्डं ॥४६॥

उवविट्ठो दीहियातीरंमि, वीसमिओ मुहुत्तयं,
 गहियाइं सहयारफलाइं, मज्जियं दीहियाए, कया
 पाणवित्ती । पुच्छिओ हेमकुण्डलेण धरणो । “कहं तुमं
 १० इसीए पाविओ”त्ति । साहिओ णेण जहट्ठिओ सयल-
 वुत्तन्तो । हेमकुण्डलेण भणियं । “अहो से कूरहियय-
 त्तणं; ता किं पइणा, भण किं ते करीयड”त्ति । धर-
 णेण भणियं । “कयं सयलकरणिज्जं; किं तु दुत्थिया मे
 जाया, ता तीए संजोयं मे करेहि” । तओ ‘रयणगि-
 १५ रीओ पहाणरयणसंजुयं संजोपमि’ त्ति चिन्तिऊण
 भणियं हेमकुण्डलेण । “करेमि संजोयं, किं तु अत्थि
 इहेव दीवंमि रयणगिरी नाम पव्वओ । तत्थ सुलो-

तलोत्सृतमुस्ताकषायसुरभिगन्धवासितदिशाचकं तीरतरुक्षुण्णकुसुम-
 मकरन्दवासिताशेषविमलजलदुर्ललितराजहंसाकुलस्वरसहस्रकलस्वरयुक्तं
 महातरुशिखरापतितकुसुमनिकराचितविस्तीर्णभूमिभागं उद्दामनागवल्ली-
 निवहसमालिंगिताशेषपूगफलोषण्डं, विकटघनसुरभिमन्दारमन्दिरा-
 रब्धविद्याधरमिथुनरतिसुख दृप्तवनहस्तिपीवरकराकर्षणभ्रमसमुत्तुंगग-
 लच्चन्दनवनं तीरासन्नस्थितघनतमालतरुवीथिकापहसितजलधिजलं तरुण-
 तरुविकटमनांहरालवालकजलसुखितविविधविहगनिकररवापुरितोद्देश
 सिद्धविद्याधरालयं उत्तुंगरत्नगिरिसनाथं द्वीपं नामेन रत्नसारम्-
 इति ।

यणो नाम किन्नरकुमारओ मे मित्तो परिवसइ । ता
त पेच्छिऊण नेमि त देवउरमेव । तहिं गयस्स निय-
मेणेव तीए सह सज्जोगो भविस्सइ” स्ति । पडिस्सुय
धरणेण । तओ घेत्तूण धरण पयट्ठो रयणपव्वय ।

पत्तो य महुरमारुयमन्दन्दोलेन्तकयलिसघाय । ५

सघायमिलियकिंपुरिसज्जकखपरिहुत्तवणसण्ड ॥४७॥

वणसण्डविधिहफलरससत्तुट्ठविहगमहगम्भीर ।

गम्भीरजलहिगज्जियहित्थपिओसत्तसिद्धयण ॥४८॥

सिद्धयणमिलियचारणसिहरवणारद्धमहुरसगीय ।

सगीयमुरयघोसाणन्दियनच्चन्तसिहिनियर ॥४९॥ १०

सिहिनियररवुक्कण्ठियपसन्नवरसिद्धकिन्नरिनिहाय ।

किन्नरिनिहायसेवियलवङ्गलयलीहरच्छाय ॥५०॥

छायावन्तमणोहरमणियडविलसन्तरयणनिउरुम्भ ।

निउरुम्भठिउप्पेहडसिहरुच्चिध^{११५} च रयणगिरिं ॥५१॥

तओ य त पाविऊण महामहल्लुत्तुङ्गरयणसिद्ध- १५

रुप्पङ्कनिम्भरविरहमग्ग^{११६} विविधवरसिद्धविज्जाह-

रङ्गणाललियगमणचलणालत्तयरसरञ्जियवित्थिण्णमु-

त्तासिलायल दरिविधरविणिग्गयनिज्झरञ्जरन्तझकार-

रघायड्ढियदरियवणहत्थिनियरसमाइण्णधियडकडउ-

हेम उहाममाहवीलयाहरुच्छङ्गनिदयरयायाम्भिविन्नसु- २०

दपसुत्तविज्जाहरमिहुण अइकोउहलेण आरट्ठिउ पयत्तो ।

किह,

११५ निकुरम्भस्सितोन्नतशिखरोच्चिहम् । ‘उप्पेहड’ (दे
ना १११६) ‘उप्पेहड उन्महए’ । उच्चिहम् उदगतानि चिहानि
उच्चिहानि । ११६ ‘उप्पक’ समूह (दे ना ११३०)

चालियलवङ्गलवलीचन्दणगन्धुकुटेण सिसिरेण ।

अवणिज्जन्तपरिस्समसंतावो महुरपवणेण ॥५२॥

- पेच्छन्तो य रुइरदरिमन्दिरामलमणिभित्तिसंक-
 न्तपडिमावलोयणपणयकुवियपसायणूसुयदइयदंसणा-
 ५ हियकुवियवियडूसहियणोहसियमुद्धसिद्धङ्गणासणाहं,
 कत्थइ य पयारचलियवरचमरिनियरनीहारामलचन्द-
 मऊहनिम्मलुहामचमरचवलविकखेववीइज्जमाणं, कत्थइ
 य नियम्बोवइयवियडघणगज्जियायण्णणुब्भन्तधुयस-
 डाजालनहयलुच्छङ्गनिमित्तियकमदरियमयणाहरुञ्जियर-
 १० वावूरिउद्देसं, अन्नत्थ सरसघणचन्दणवणुच्छङ्गविविह-
 परिहासकीलाणन्दियभुयङ्गमिहुणरमणिज्जं ति । तओ
 आरुहिऊण रयणसिहरं रयणगिरितिलयभूयं तत्थ य
 वालकयलीपरिवेढियवियडपीडं सोहाविणिज्जियसुरि-
 न्दभवणं उत्तुङ्गतोरणखम्भनिमित्तियवरसालिभञ्जियास-
 १५ णाहं मणहरालेक्खविचित्तवियडभित्तिं रुइरगवक्खवेइ-
 ओवसोहियं निम्मलमणिकोट्टिमं सुरहिकुसुमसंपाइय-
 पूओवयारं च गओ सुलोयणसन्तियं मन्दिरं ति ।
 दिट्ठो य णेण गन्धव्वदत्ताए सह वीणं वायन्तो सुलो-
 यणो । अब्भुट्ठिओ सुलोयणेणं । संपाइओ से उचि-
 २० ओवयारो । पुच्छिओ सुलोयणेणं हेमकुण्डलो । “कुओ
 भवं कुओ वा एस महापुरिसो, किंनिमित्तं वा भवओ
 आगमणपओयणं” ति । तओ सुवेलाओ नियं धरणस्सं
 सुवण्णभूमिसुवलब्भाइयं चिन्तियरयणप्पदाणपज्जवसाणं
 साहियमागमणपओयणं । तेण वि उप्फुल्लोयणेण
 २५ पडिस्सुयं । तओ चिट्ठिऊण कइवयदियहे गहियाइं
 पहाणरयणाइ । नीओ य णेण धरणो देवउरं । मुक्को
 नयरवाहिरियाए, समप्पियाणि से रयणाणि । भणिओ

य पसो । इहद्विओ चेव जाय पडिवालसु त्ति । पडि-
स्सुय धरणेण । गओ हेमकुण्डलो ॥

धरणो पुण वाहिरियाप चेव कचि वेल गमे-
ऊण पविट्ठो नयर । दिट्ठो य टोप्पसेट्ठिणा । ‘अहो
कल्लाणागिई अदिट्ठपुब्बो पगागी य दीसइ, ता भवि- ५
यव्व एत्थ कारणेण’ त्ति चिन्तिऊण अहिमयसभास-
णपुरस्सर नीओ णेण गंह । कओ उवयारो । पुच्छिओ
सेट्ठिणा ‘कुओ तुमं’ त्ति । साहिओ णेण मायन्दि-
निवासनिग्गमणाइओ देवउरसपत्तिपज्जवसाणो निय-
यवुत्तन्तो । समप्पियाइ रयणाइं । भणिओ य णेण १०
सेट्ठी । ‘एयाइ सगोवाचसु’त्ति । सगोवाचियाणि सेट्ठिणा ॥

इओ य धरणसमुहपडणसमणन्तरमेव समासा-
सिया सुवयणेण लच्छी । भणिया य णेण । “सुन्दरि,
ईइसो एव मसारो, विओगावसाणाइ एत्थ सगयाइ,
ता न तए सतप्पियव्व । न विवन्नो य एस तुज्झ, १५
अधि य मज्झ” त्ति । तओ नियडिप्पहाणाए वाहजल-
भरियल्लोयण जपिय लच्छीए । “तए जीवमाणंमि को
मह मतायो” त्ति । तओ अइक्कन्तेसु कइययदिणेसु
जाणयत्तसठिय पहुय सुयण्णमवल्लोइऊण चिन्तियं
सुवयणेणं । “विचन्नो खु सो तवस्मी, पभूय ख एय २०
वचिणजाय, तरुणा य से भारिया रूधवई य, सगया
य मे चित्तेण, ता किं एत्थ जुत्त त्ति । अहवा इयमेव
जुत्तं, ज इमीए गहण त्ति । को नाम अत्रालिसो सय-
मेयागयं लच्छि परिशयइ । ता गेण्हामि पयं” । तओ
‘परिहाससज्झा इत्थिय’ २५ त्ति वियड्ढतायगाणुरूया २५

कया परिहासा, आवज्जियं से हिययं । निविट्ठो घर-
णिसद्दो । अत्तट्ठियं सुवण्णयं ॥ अइक्कन्ता कइवि
दियहा । समागयं कूलं जाणवत्तं । महया दरिसणि-
ज्जेण दिट्ठो सुवयणेण नरचई । परितुट्ठो एसो । 'उस्सुं-
५ कमेव तुह जाणवत्तं' ति कओ से पसाओ । गओ
जाणवत्तं ॥

पथन्तरंमि 'चीणदीवाओ आगयं जाणवत्तं'
ति मुणिरुण निग्गओ धरणो । दिट्ठो य णेण सुव-
यणो लच्छी य । परितुट्ठो हियपणं, दूमिया लच्छी
१० सुवयणो य । दिन्नं से आसणं, पुच्छिओ वुत्तन्तं,
साहिओ णेणं । तओ सुवयणेण चिन्तियं । 'अहो मे
कम्मपरिणई, अहो मे पडिकूलया देव्वस्स । केवलं
कयमकज्जं, न संपन्नं समीहियं'ति । चिन्तिऊण भणियं ।
"अज्ज, 'सोहणं संजायं, जं तुमं जीविओ । ता गेणहाहि
१५ एयं निययरित्थं"ति । धरणेण भणियं । "सत्थवाहपुत्त,
पाणा वि एए तुह सन्तिया, जेण लच्छीए सह समा-
गमो कओ । किमङ्ग पुण रित्थं"ति ॥

अइक्कन्ता काइ वेला । भणियं च णेण । "एहि,
नयरं पविसम्ह" । लच्छीए भणियं । "अज्जउत्त,
२० कल्लं पविसिस्सामो, अज्ज उण अज्जउत्तेणावि इ-
हेव वसियव्वं ति" । पडिस्सुयमणेण । अब्भङ्गिओ
एसो । 'आलोचियं च लच्छीए सुवयणेण य ।
जहा, अज्जेव एयं कयपाणभोयणं केणइ उवाएण
रयणीए वावाइस्सामो' ति । मज्जिओ एसो, पा-
२५ इओ महुं, काराविओ पाणवित्तिं । अइक्कन्तो वासरो,

११८ उच्छुल्लकमेव ते यानपत्रम् । उच्छुल्लकं उद्गतं परित्यक्तं
शुल्लकं भाण्डकरं यस्य तत् । यानपत्रम् नौका ।

समागया रयणी, अत्थुय^{११९} सयणिज्ज । निवण्णो^{१२०}
 एसो लच्छी य । तओ मयपराहीणस्म सिमिणए विय
 अव्वत्त चेद्वमणुहवन्तस्स दिन्नो इमीए गले पासओ,
 वलिओ य एसो । परिओसवियसियच्छीए लच्छीए
 सुवयणेण य त्रिमूढो धरणो मओ त्ति कालुण उज्झिओ ५
 जलनिहितडे । गयाइ जाणवत्त । जलनिहिपवणसगमेण
 य समासत्थो एसो । चिन्तिय च णेण । 'हन्त किमेय
 ति । किं ताव सुविणओ आओ इन्दजाल आओ मइ-
 विव्वमो आओ सच्चय चेव' त्ति । उवलद्व जलनिहि-
 तड । 'सच्च चेव' त्ति जाओ से विनिच्छओ । उट्ठिऊण १०
 चिन्तियमणेण । 'अहो लच्छीए चरिय, अहो सुवय-
 णस्स पोरुस । अहवा दुट्ठगुठो^{१२१} विय उम्मग्गपत्थिया,
 किंपागफलभोगो विय मङ्गलावसाणा,^{१२२} दुस्साहिय-
 किच्च व्व दोसुप्पायणी, कालरत्ती विय तमोवलिता,
 ईइस्ता चेव महिलिया होइ । अवि य, १५

जलणो वि वेप्पइ सुह पवणो भुयगो य केणइ नएण ।
 महिलामणो न वेप्पइ बहुएहि वि नयमहस्सेहि ॥५३॥

ता किं इमीए । सुवयणस्स न जुत्तमेय ति ।
 अहवा मइरा विय मयरायवड्डणी चेव इत्थिया हवइ
 त्ति । विसयविन्नमोहियमणेण तेणावि पय ववसिय'ति । २०
 पय च चिन्तियन्तो सेट्ठिनिउत्तेहि कहवि पुरिसेहि ।
 सुरुग्गमवेलाए दिट्ठो ब्राह्मोल्लनयणेहि ॥ ५४ ॥

भणिओ य जेहि । " सत्थवाहपुत्त, रयणीए न

११९ आस्तीर्णम् । १२० निवण्ण । १२१ 'दुट्ठगुठ' दुशधमहय । 'गुठो' अवमहय (दे ना २९१) । १२२ अशोभनावमाना । 'मगुल' अनिष्ट (दे ना ६ १४५) ।

- आगओ तुमं ति संजायासङ्केण रयणीए चेव तुज्झ
अन्नेसणनिमित्तं^{१२३} पेसिया अम्हे टोप्पसेट्ठिण त्ति । कह-
कहवि दिट्ठो सि संपयं । ता एहि, गच्छम्ह; निव्व-
वेहि^{१२४} अणेयचिन्ताणलपलित्तं सेट्ठिहियं” । तओ ‘अहो
५ पुरिसाणमन्तरं’ ति चिन्तिऊण पयट्ठो धरणो, पविट्ठो
नयरिं, दिट्ठो य णेण सेट्ठी । पइरिक्कंमि^{१२५} भणिओ
सेट्ठिणा । “वच्छ, कुओ तुमं, किं वा विमणदुम्मणो
दीससि” ति । तओ ‘लज्जावणिज्जयं अणाचिक्खणी-
यमेयं’ ति चिन्तिऊण वाहोल्लोयणेण^{१२६} न जंपियं
१० धरणेण । सेट्ठिणा भणियं । “वच्छ, सुयं मए, जहा
आगयं जाणवत्तं चीणाओ, ता तं तुमए उवलद्धं न व”
त्ति । तओ सगगयक्खरं जंपियं धरणेणं । “अज्ज,
उवलद्धं” ति । सोगाइरेणेण य पवत्तं वाहसलिलं ।
तओ ‘नूणं विवन्ना^{१२७} से भारिया, अन्नहा कहं ईइसो
१५ सोगपसरो’ ति चिन्तिऊण भणियं टोप्पसेट्ठिणा ।
‘वच्छ, अवि तं चेव तं जाणवत्तं’ ति । धरणेण भणियं
‘आसं’ । सेट्ठिणा भणियं । ‘अवि कुसलं ते भारियाए’ ।
धरणेण भणियं । ‘अज्ज, कुसलं’ । सेट्ठिणा भणियं । ‘ता
किमन्नं ते उव्वेवकारणं’ । धरणेण भणियं । ‘अज्ज, न
२० किंचि आचिक्खियब्धं’ ति । सेट्ठिणा भणियं । ‘ता किं
विमणो सि, धरणेण भणियं ‘आसं’ । सेट्ठिणा भणियं
‘किमासं’ । धरणेण भणियं ‘एयं’ । सेट्ठिणा भणियं
‘किमेयं’ । धरणेण भणियं ‘न किंचि’ । सेट्ठिणा भणियं ।
“वच्छ, किमेएहिं सुन्नभासिएहिं आचिक्ख सब्भावं^{१२८} ।

१२३ अन्वेषणनिमित्तम् । १२४ निर्वापय प्रशमय । १२५
‘पइरिक्क’ विजनस्थानम् (दे. ना. ६. ७१) । १२६ वाष्पार्द्र-
लोचनेन । १२७ विपन्ना मृता । १२८ सद्भावं सत्यम् ।

न य अह अजोग्गो आचिक्खियव्वस्स, पडिवन्नो य
 तप गुरु"। तओ 'न जुत्त गुरुआणाखण्डणं' ति चिन्ति-
 ऊण जपिय धरणेण । "अज्ज, 'अजस्स आण' ति
 करिय ईइस्स पि भासीयइ" ति । सेट्ठिणा भणियं ।
 "वच्छ, नत्थि अविसओ गुरुयणाणुवत्तीप" । धरणेण ५
 भणिय । "अज्ज, जइ एव, ता कुसल मे भारियाए
 जीविणं, न उण सीलेण" । सेट्ठिणा भणिय । "कह
 वियाणस्सि" । धरणेण भणिय "कज्जओ" । सेट्ठिणा
 भणिय । 'कह विय" । तओ आचिन्थिओ से भोय-
 णाइओ जलनिहितडपज्जवसाणो सयलवुत्तन्तो । १०

त च सोऊण कुचिओ टोप्पसेट्ठी सुवयणस्स ।
 परिसठविय धरण गओ नरवइस्समीव । विन्नत्तो णेण
 सुवयण पइ जहट्ठियमेव नरवइ । म्हाविओ राइणा
 सुवयणो, भणिओ य ण्सो । "सत्थवाहपुत्त, पभूय ते
 रित्थ सुणीयइ । ता फुड जपस्सु, कहमेय तप विद- १५
 त्तय" ति । तओ अजायासइणेण भणिय सुवयणेण ।
 "देव, कुलक्कमागय" । राइणा भणिय । "भारिया
 कह" ति । तेण भणिय । "गुरुविइण्णा" ति । तओ
 पुलइओ टोप्पसेट्ठी । भणिय च णेण । "देव, सव्व
 अलिय" ति । सुवयणेण भणिय । "किं पुण एत्थ २०
 सच्चय" । सेट्ठिणा भणिय । "धरणसन्तिथ रित्थ
 भारिया य, एय सच्चय" ति । तओ सखुट्ठहियण
 जपिय सुवयणेण । 'भो भो अउव्व जोइसिय, को
 एत्थ पच्चओ, रायकुल खु एय ।" टोप्पसेट्ठिणा
 भणियं । "सादागण गयकुल, पच्चओ पुण सो चेव २५
 जीवइ" ति । सुवयणेण भणिय । "महाराय, न मए

१२९ अजितम् । १३० गुरुविनीर्णा पितृदत्ता ।

- धरणस्स नासं पि आयग्णिअं ति । परिक्खउ देवो ” ।
 राइणा भणियं । “ भो भो सेट्ठि, आणेहि धरणं, तुमं
 पि तं म्हालियं ” ति । पेसिया जेहि सह रायपुरि-
 सेहि निययपुरिस्सा । आणिओ य जेहि हियएणाणि-
 ५ च्छमाणो वि सेट्ठिउवरोहभावियचित्तो धरणो, इय-
 रेहि य भयहित्थहियया^{१३१} लच्छि ति । पुलइयाई
 राइणा, भणियं च जेण । “ सुन्दरि, दिट्ठो तए एस
 कहिं पि सत्थवाहपुत्तो ” । तीए भणियं । “ देव, न
 दिट्ठो ” ति । तओ पुच्छिओ धरणो । “ सत्थवाहपुत्त,
 १० अवि एसो ते भारिया ” । धरणेण भणियं । “ देव,
 किमणेण पुच्छिण; सुयं चैव देवेणं, जं जंपियमि-
 मीए ” । राइणा भणियं । “ सत्थवाहपुत्त, अओ चैव
 पुच्छामि ” । धरणेण भणियं । “ देव, जइ एव देवस्स
 अणुवन्धो, ता आसि भारिया, न उण संपयं ” ति ।
 १५ राइणा भणियं । “ एसो सत्थवाहपुत्तो दिट्ठो तए
 आसि ” । धरणेण भणियं । “ देव, एसो चैव जाणइ ”
 ति । राइणा भणिओ सुवयणो । “ सत्थवाहपुत्त, किं
 दिट्ठो तुमए एस कहिं पि ” । सुवयणेण भणियं । “ देव,
 मए ताव एसो न दिट्ठो ” ति । राइणा भणियं ।
 २० “ होउ, किं एइणा; साहेह तुब्भे, किं एत्थ रित्थ-
 माणं ” । सुवयणेण भणियं । “ देव, एत्थ खलु दत्तस-
 हस्साणि सोवणिगाण इट्ठासंपुडाणं, अन्नं पि थेवयं
 खु सुरित्तं भण्डं ” ति । पुच्छिओ इयरो वि । धर-
 णेण भणियं । “ देव, एवमेयं ” । राइणा भणियं । “ भो
 २५ किंपमाणा खु ते संपुडा ” । धरणेण भणियं । “ देव,
 न-याणामि ” । राइणा भणियं । “ कहं निययभण्डस्स

वि पमाण न-याणासि” । धरणेण भणिय । “देव, एव
 चेव ते कया, जेण न जाणामि” । तओ पुच्छिओ
 सुवयणो । “ भइ, तुम साहेहि” । तेण भणिय । “देव,
 अहमवि निस्तसय न-याणामि” । राइणा भणिय ।
 “भो एव ववत्थिए किं मए कायव्व” ति । धरणेण ५
 भणिय । “देव, थेवमिय^{१३२} कारण । किं बहुणा जंपि-
 एणं । अविवाडगो^{१३३} अह एयस्स, ता गिण्हउ रित्थ
 भारिय च एसो” ति । सुवयणेण भणिय । “भो
 महापुरिस्स, एय पि भवओ पढूयमेव, ज मे आलो न
 दिन्नो” ति । धरणेण भणिय । “पसिद्धो अह आल- १०
 दायगो” । सुवयणेण भणिय । “जइ न आलदायगो,
 ता किमेय पत्थुय” ति टोप्पसेट्ठिणा भणिय । “अरे
 रे निह्वज्ज पावकम्म, एव पि ववहग्गिउ एवं जपत्ति”
 ति । पुणो वि अम्परिमाइसएण^{१३४} भणिय टोप्पसे-
 ट्ठिणा । “महाराय, किं बहुणा जपिएण । जइ एय न १५
 धरणसन्तिय रित्थ एसा य भारिया, ता मज्झ सव्व-
 स्सहिया पाणा नियरण^{१३५}” ति । आणवेउ ठेवो
 सयले दिव्वे” ति । धरणेण चिन्तिय । “अवहरिओ
 खु एसो मह सिणेहाणुवन्धेण, ता न जुत्त सपय पि
 उवासीणय काउ” ति । जंपियमणेण । “देव, जइ २०
 एत्थ अणुवन्धो तायस्स, ता अल दिव्वेहिं, अन्नो वि
 एत्थ उवाओ अत्थि चेव” । राइणा भणिय । “कहेहि
 कीइस्सो उवाओ” ति । धरणेण भणिय । “देव, ते
 मए मणुडा सनामेण चेव अङ्किय” ति । राइणा

१३२ स्तोक इद । १३३ अविवादक । अह तस्य प्रभुत्वं
 न विवदामि मम प्रभुत्वं स्थापयितुमित्यर्थ । १३४ अमर्षातिशयेन
 क्रोधातिशयेन । १३५ ‘नियरण’ दण्ड शिक्षा ।

भणियं । “ किं तुज्झ नामं ” । धरणेण भणियं । “ देव,
 धरणो ” ति । इयरो वि पुच्छिओ । तेण भणियं ।
 “ देव, सुवयणो ” ति । राइणा भणियं । “ जइ एवं,
 तो छिन्नो खु ववहारो; ^{१३६} नवरं पत्थेव आणेह कइवि
 संपुडे ” ति । तओ पेसियं पञ्चउलं, ^{१३७} आणिया
 संपुडा, निहालिया राइणा वाहिं, न दिट्ठं धरणना-
 मयं । भणियं च णेण । “ भो नत्थि पत्थ धरणना-
 मयं ” । सुवयणेण भणियं । “ देवो पमाणं ति । अन्नं
 च । देव, देवस्स पुरओ एस महन्तं पि अलियं जंप्पि-
 ऊण अज्ज वि पाणे धारेइ ति । जाणियं देवेण, जं १
 एएण पमाणीकयं ” । राइणा भणियं । “ भो धरण,
 किमेयं ” ति । धरणेण भणियं । “ देव, न अन्नहा,
 एयं; फोडाविऊण ^{१३८} मज्झं निरुवेउ देवो ” । तओ
 एयमायणिऊण संखुद्धो सुवयणो, हरिसिओ टोप्प-
 सेट्ठी । सहाविया सुवण्णयारा, फोडाविया संपुडा, १
 दिट्ठं धरणनामयं । कुविओ राया सुवयणस्स लच्छीए
 य । भणियं च णेणं । “ हरे वावाएह एयं वाणियग-
 वेसधारिणं महाभुज्जं, ^{१३९} निव्वासेह य एयं मम
 रज्जाओ विवन्नसीलजीवियं अलच्छिं, समप्पेह य सम-
 त्थमेव रित्थं धरणसत्थवाहस्स । अन्नं च । भण, भो २
 महापुरिस, किं ते अवरं कीरउ ” । धरणेण भणियं ।
 “ देव, अलं मे रित्थेण । करेउ देवो पसायं सुवय-
 णस्स अभयप्पयाणेणं ” । तओ ‘ अहो से महानुभा-
 वय ’ ति चिन्तिऊणं भणियं राइणा । “ सत्थवाहपुत्त,

१३६ छिन्नः खलु व्यवहारः । निर्णीतमिदं कारणम् । १३७
 पंचकुलं कारणनिर्णये पंचनागरिकाप्रसराणां समूहः । १३८ भंक्त्वा ।
 १३९ वणिग्वेशधारिणं महाभुज्जं महाधूर्तम् ।

- न जुत्तमेय तहावि अलङ्घणीयवयणो तुम ति, ता तुम चेव जाणसि”। धरणेण भणिय। ‘देवपत्ताओ त्ति, अणुग्गिहीओ अह देवेण”। राइणा भणिय। “भो सत्थवाट्ठुत्त, नेण्हाहि निययरित्थ”। धरणेण
- ५ भणिय। “ज देवो आणवेइ”। तओ नरिन्दपञ्चउला-
हिट्ठिओ सह सुवयणेण गओ वेलाउल^{१४०} धरणो,
उवगणिय सुवण्णय पञ्चउलेण, तमप्पिय धरणस्त।
तओ धरणेण भणिय। “भो सुवयण, परिच्चय^{१४१}
यिसाय, अङ्गीकरेहि पोरुम्, देवोवरोहेण कस्स वा
१० खलियं न जायइ त्ति। अन्न च। भणिओ मए तुज्झ
सुवण्णलक्खो, तए पुण महाभावत्तणेण अहमेव बहुम-
न्निओ, न उण सुवण्णलक्खो। भणिय च तए आसि
‘किं सुवण्णलक्खेण, तुमं चेव मे बहुगो त्ति। अण-
ग्घेय^{१४२} च एय सभमवयण। ता नेण्हाहि सपय, ज ते
१५ पडिहायइ”। एव च भणिओ समाणो लज्जिओ सुव-
यणो। न जपिय च णेण। तओ दाऊण अट्ठ सुवण्ण-
लक्खे सपूइऊण नरवडं तओ काउ सयलसुत्थ^{१४३}
भण्डस्स गओ टोप्पसेट्ठिगेह। टिओ रुचि वेळ सह
सेट्ठिणा। उवगयाण भोयणवेलाए कयमज्जणा पभुत्ता
२० पप। भुत्तुतरकाले य चलणेसु निवडिऊण भणिओ
धरणेण टोप्पसेट्ठी। “जाप्पमि अह किंचि वत्थु ताय,
जइ न करेइ मम पणयभङ्ग ताओ”।^{१४४} तओ हरिसव-
सुप्फुल्ललोयणेण ‘अहो अह कयत्थो, अहो अह धन्नो,
अहो मम सुजीविय, अहो मम सुलद्धो जन्मो त्ति,

१४० वेलाकुल समुद्रतटम् यत्र नाव तिष्ठन्ति । १४१
परित्यज । १४२ बहुमूल्यम् । १४३ कृत्वा सकल सुस्थितम् ।
१४४ याचे अह किंचित् तात यदि न करोति मम प्रणयभग तात ।

जओ ईइसेणावि महाणुभावेण सयलसत्तकप्पतरुकप्पेण
 तिहुयणचिन्तामणीभूएण वि अहं पत्थिज्जामि' त्ति
 चिन्तिऊण भणियं टोप्पसेट्ठिणा । “ वच्छ, जइ वि
 सकलत्तं सपुत्तपरियणं दासत्तनिमित्तं ममं जाएसि,^{१४५}
 तहावि अहं तुह महापुरिसचेट्ठिण आकरसियचित्तो ५
 न खण्डेमि ते पत्थणापणयं ” । धरणेण भणियं ।
 “ ताय, जइ एवं ता देहि तिन्नि वायाओ । ” ईसि
 विहसिऊण ‘ जाय, जो एगं वायं लोप्पइ, सो तिन्नि
 वि लोप्पयन्तो किं केणावि धरिउं पारीयइ ’ त्ति
 भणिऊण टोप्पसेट्ठिणा कयाओ तिन्नि वायाओ । ‘ ताय, १०
 अणुग्गिहीओ ’ त्ति भणिऊण हेमकुण्डलविज्जाहरविदिन्न-
 महग्गेयपुव्वसमप्पियरयणसहस्सं मग्गिओ टोप्पसेट्ठि-
 भण्डारिओ । तेण वि य ‘ अज्जो आणवेइ ’ त्ति भणि-
 ऊण समप्पियाइं गहिऊण रयणाइं । तओ ताण मज्जे
 अद्धं गहेऊण टोप्पसेट्ठिस्स चलणपूयं काऊण पुणो १५
 विणिवडिओ पाएसु ‘ ताय, एसा सा पत्थण ’ त्ति
 भणमाणो धरणो । तओ ‘ अह कहां छलिओ अहमणेणं ’
 ति सुइरं चिन्तिऊण ‘ अगहिण य विलक्खीभविस्सइ
 एसो, निवारिओ अहं इमिणा अणागयं चेव ’ उट्ठविओ
 धरणो ‘ वच्छ, पडिवज्जा ते पत्थणा, भणमाणेण २०
 टोप्पसेट्ठिणा ॥

तओ बहुमन्निओ सेट्ठिणा महया सत्थेण समा-
 गओ निययनयरिं । आवासिओ वाहिं । जाओ लोय-
 वाओ, जहा आगओ धरणो त्ति । निग्गओ राया
 पच्चोणिं^{१४६} । पवेसिओ णेण महाविभूर्इए नेऊण निय- २५

१४५ याचसे । १४६ समुखं धरणस्य सम्मानार्थम् ।
 ‘ पच्चोणि ’ (दं. ना. ६. २४.) ‘ समुहागमणे पच्चोवणी चेय ’ ।

यभवण, पूइओ मज्झणाइणा नियाभरणपज्जवसाणमु-
वयारप्पयाणेणं । गओ निययभवणं । तुट्ठा य से
जणणिजणया । विइण्णं महादाण, कया सन्वाययणेसु
पूया । अइकन्ता काइ वेला । तओ उवणिमन्तिय
महाराय पूइओ अणेण सविसेस । सम्माणिया य ५
जहारुहपडिवत्तीप^{१४७} पउरचाउवेज्जाइया,^{१४८} पडिपूइओ
य तेहिं । तओ पुच्छिओ जणणिजणएहिं । “वच्छ, अवि
कह ते घरिणि” ति । धरणेण भणिय । “अल तीप
कहाए” । चिन्तिय च णेहिं । ‘हन्त कय तीप, ज इत्थि-
उचियं । ता अल इमस्स मम्मवट्ठणेण इमिणा जपि- १०
एणं । अन्नओ ऊवगच्छिम्स’ ति । पत्थन्तरमि महापु-
रिसयाखित्तहियओ विम्हयवसेणुप्फुल्ललोयणो कयसु-
इङ्गसासणावणनिमित्त पुणो वि धरणसमीध समागओ
राया । कओ धरणेण तमुचिओवयारो । पुच्छिओ य
आगमणपओयण सिद्धो से निययाहिप्पाओ राइणा । १५
तओ चलणेसु निवडिऊण भणिय धरणेण । “देव, अल
मुहड्ढेहिं, कि तु ‘माणणीओ देवो’ ति करिय
पत्थेमि पत्थणीय । राइणा भणिय । “भणाउ
अज्जो ” । तेण भणिय । “ पयच्छउ देवो नियरज्जे
सव्वसत्ताण वन्दिमोक्खण सव्वसत्ताणभयप्पयाण च ” ।
तओ ‘ अहो से महाणुभावया, अहो महापुरिस- २०
चेट्ठिय सत्थवाहपुत्तस्स ” ति भणिऊण आणत्तो पडि-
हारो । ‘हरे कारवेहि चारयघण्डपओपण’^{१४९} मम रज्जे
सयलवन्दिमोक्ख,सव्वसत्ताणभयप्पयाण च दवावेहि’
ति । तओ ‘ज देवो आणवेइ’ ति भणिऊण सपा-
डिय देवसासण । सप्पुरिसचेट्ठिएण य परितुट्ठा से २५

१४७ ययार्हप्रतिपत्त्या । १४८ पौरचातुर्वेदादिका । १४९

वन्दिस्त्यानघण्टाप्रयोगेण ।

जणणिजणया । परिओसवियसियच्छेहिं कयं जेहिं
राइणो उचियं करणिज्जं । तओ धरणेण सह कंचि वेलं
गमेऊण निग्गओ राया ॥

धरणो वि चिरयालमिलियवयंसयसमेओ^{१५०}

५ गओ सलयसुन्दराभिहाणं उज्जाणं । उवलद्धो य नाग-
लयामण्डवंमि कीलानिमित्तमागओ कुवियं पियपण-
इणिं पसायन्तो रेविलगो नाम कुलउत्तगो । सुमरियं
लच्छीए । विन्तियं च जेणं । “अहो पु खु एवमपर-
मत्थपेच्छीणि कामिजणहिययाइं हवन्ति । समागओ

१० संवेगं । गओ य उज्जाणेक्कदेससंठियं असोयवीहियं ।
दिट्ठो य जेण तहियं फासुयदेसंमि वियलियवियारो ।
सीसगणसंपरिवुडो आयरिओ अरहदत्तो त्ति ॥५५॥

अच्चन्तसुद्धचित्तो नाणी विविहतवसोसियसरीरो ।

निज्जियमयणो वि दहं अणङ्गसुहसिद्धितल्लिच्छो ॥^{१५१}५६॥

१५ तं पेच्छिऊण चिन्ता जाया धरणस्स एस लोयंमि ।

जीवइ सफलं एक्को चत्तो जेणं घरावासो ॥५७॥

घरिणी अत्थो सयणो साया य पिया य जीवलोयंमि ।

माइन्दजालसरिसा^{१५२} तहवि जणो पावमायरइ ॥५८॥

जा वि उवयारबुद्धी घरिणीपमुहेसु सा वि मोहफलं ।

२० मोत्तूण जओ धम्मं न मरणधम्मीणमुवयारो ॥५९॥

सो पुण संपाडेउं न तीरण आसवानियत्तेहिं^{१५३} ।

आसवविणिवित्ती वि य गिहासमं आवसन्तेहिं ॥६०॥

१५० चिरकालमिलितवयस्यकसमेतः । १५१ अनगसुखा
न अंगसुखं शरीरसुखं वर्तते यस्यां सा सिद्धिः तस्यां रतः ‘तल्लिच्छो’
तत्परः । १५२ मायेन्द्रजालसदृशा । १५३ अनिवृत्ताः आसवाः
येषां तैः ।

छटो भवो]

नियमा तत्थारम्भो आरम्भेण च वड्डई हिंसा ।
 हिंसाए कओ धम्मो न देसिओ सत्थयारेहिं ॥^{१५४} ६१॥
 पज्जन्ते वि य एसो सव्वेण चेव जीवलोयमि ।
 नियमेणमुज्झियव्वो ता अलमेएण पावेण' ॥६२॥
 एव च चिन्तयन्तो पत्तो सजायचरणपरिणामो ।
 गुरुपायमूलमणह^{१५५} सवयसो तिब्बुइपरं व ॥६३॥
 अह वन्दिओ य जेण भगव सवयसएण साहू य ।
 तेहिं चिय धम्मलाहो दिन्नो सव्वेसि विहिपुव्व ॥६४॥
 उवविट्ठा य सुविमले मुणीण पुरओ उ उववणुच्छङ्गे ।
 अह पुच्छिया य गुरुणा 'कत्तो तुब्भे'त्ति महुरगिर ॥६५॥ १०

एव व पुच्छिए य समाणे जपिय धरणेण ।
 “ भयव, इओ चेव अम्हे । अन्न च, अत्थि मे निहा-
 समपरिघायवुट्ठी । ता आइसउ भयव, ज मए काय-
 व्व' ति । तओ 'अहो से आगिई, अहो चिवेगो, त्ति
 चिन्तिऊण आसयपरिक्खणनिमित्त जपिय अरहयत्तेण । १५
 ' वच्छ, परिचत्तगिहासमेण, निब्भच्छिऊण नियनिय-
 विसयलालसाइ इन्दियाइ, विज्झयिय^{१५६} कत्तायाणल
 निरीहेण चित्तेण सयलसोक्खनिहाणभूओ सज्जमो
 कायव्वो । अन्नहा परिचत्तो वि अपग्गिचत्तो गिहासमो
 त्ति । सो पुण अणाइविसयभावणाभावियस्स जीवस्स २०
 अच्चन्तदुक्कयरां । पव्वज्जिऊण वि एय पुव्वकयकम्म-
 दोनेण केइ न तरन्ति परिवालित्तं, मुज्झन्ति नियय-
 फज्जे, परिकप्पेन्ति उ सयालम्वणाइ, विमुक्कमजमा य
 ते, आउसो, ^{१५७} न गिही न पव्वइयगा उभयलोगविहल

१५४ शास्त्रकारै । १५५ अनय पापरहितम् । १५६
 विध्याप्य । १५७ आयुष्मन् ।

नासन्ति मणुयत्तणं । एवं ववत्थिप् अमुणिऊण हेओ-
वाप्याइं^{१५८} अतुलिऊणमप्पाणयं न जुत्तो गिहासम-
परिच्चाओ ” त्ति । धरणेण भणियं । “एवमेयं, जं
तुब्भे आणवेह । किं तु,

- ५ हेओं गिहासमो मे बुद्धो समणत्तणं उवापयं ।
तुलणा वि विवेगो च्चिय किलेसवसयाण सत्ताणं ” ॥६६॥

भयवया चिन्तियं । ‘अहो से सउण्णया, मुणिओ
णेण जहट्ठिओ संसारो, समुप्पन्ना जिणधम्मबोही । ता
पसंसेमि एयं साहेमि य इमस्स इमीए दुल्लहत्तणं,
१० जेण वयंसगाण वि से संबोहो समुप्पज्जइ’ । भणियं
च णेण । “वच्छ, धन्नो तुभं, नायं तप् जाणियव्वं,
संपत्ता सयललोयदुल्लहा जिणधम्मबोही । ता जहट्ठि-
यासेवणेण एयं चेव सफलं करेहि, संसिज्झइ य तुह
समीहियं । न खलु अणव्भत्थनिरइयारकुसलसग्गा”^{१५९}
१५ एवंविहा हवन्ति, अवि य अपरमत्थपेच्छिणो विसय-
लोलुया य । एयवइयरं^{१६०} च निसुणेहि मे चरियं ” ।
धरणेण भणियं ‘कहेउ भयवं’ । अरहदत्तायरिएण
भणियं । “सुण—

अत्थि इहेव बासे अयलउरं नाम नयरं । तत्थ
२० जियसत्तू राया, पुत्ता य से अवराजिओ समरकेऊ
य । अवराजिओ जुवराया, इयरो य कुमारो । दिन्ना
इमस्स कुमारभुत्तीए उज्जेणी । एवं च अइक्कन्तो कोइ
कालो । अन्नया य विथक्को^{१६१} समरकेसरी नाम पच्च-

१५८ हेयोपादेयानि अग्राह्यग्राह्याणि । १५९ अनभ्यस्त-
निरतिचारकुशलमार्गाः । १६० एतद्व्यतिकरं एषः व्यतिकरः यस्मिन्
तद् । १६१ अभिगतः ।

न्तरवर्द्ध^{१६२} । तओ अवराजिओ तप्पसाहणनिमित्त
 गओ । पसाहिओ पसो । आगच्छमाणेण य भुत्तिमन्तो
 धिय पुण्णोदओ सपत्तो इमेण धम्माराससन्निवेसे सय-
 लमणोरहचिन्तामणी राहो नाम आयरिओ त्ति । त
 च दट्ठण समुप्पन्नो एयस्स सवेगो । पुच्छिओ णेण ५
 जहाचिह धम्म । कहिओ जहोवइट्ठो परमगुत्तहिं ।
 पडियुद्धो य पसो । एओवसममुचगयं चारित्तमोह-
 णीय । तओ माइन्दजालसरिन् जीवलोयमवगच्छिय
 पव्वइओ पसो । करेइ तवसजमुज्जोय ॥

अन्नया य गुरुपायमूलमि अदामजम विहरमाणो १०
 गओ तगराससन्निवेस । पन्थन्तरमि समागया तत्थ
 उज्जेणीओ राहायरियस्स अन्तेवासिणो अज्जराहुग्गमा-
 समणसन्तिया गुरुत्तमीय नाहुणो त्ति । कया से उचि-
 यपडियत्ती^{१६३} । पुच्छिया निरुयसग्गविहारमुज्जेणीय ।
 कहिओ य णेहिं । “सुन्दरो विहारो, केवल गयपुत्तो ५१
 पुरोहियपुत्तो य अमइया, ते जहोयलद्वीप गल्लिया-
 रेन्ति^{१६४} साहुणो, तन्निमित्तो उवसग्गो ” त्ति ।

तओ पयमायणिणय चिन्तियमवराजिण । “अहो
 पमत्तया समरवेउणो, णेण परियण पि न नियमेइ ।
 ता अणुत्तधिय गुरु गन्धामि अहमुज्जेणिं । उवसामेमि २०
 ते कुमारे, मा सचिणन्तु अयोहन्लाई । संसारचद्वणे
 य साहुपओमो । अत्थि मे तदुवमागणसत्ती ” । तओ
 अणुत्तधिय गुरु पेमिओ गुरुणा, समागओ उज्जेणिं,
 पयिट्ठो य अज्जराहुग्गमासमणगच्छे । कय मे उचिय-

१६२ प्रायन्तारपति । सोमप्रदेशनरपति । १६३ उचित-
 प्रतिपति उचित उत्तर । १६४ गलीपूर्वत शतपद, आचारा ।

करणिज्जं । समागया भिक्खावेला । पयट्ठो एसो ।
 भणिओ य साहूहिं । “पाहुणया तुब्भे, ता अच्छह”त्ति ।
 तेण भणियं । “न अच्छामि, अत्तलद्धिओ अहं, नवरं
 ठवणकुलाईणि^{१६५} दंसेह ” । तओ दिन्नो से चेळओ,
 ५ दंसियाणि कुलाणि, वारिओ य जेणं ‘एयं पडणीय-
 गेहं;^{१६६} मा पविसेज्जसु’ त्ति भणिऊण नियत्तो
 चेळओ^{१६७} । पविट्ठो य एसो पढममेव कुमारगेहं ।
 महया सहेण धम्मलाहियमणेणं । तं च दट्ठूण भीयाओ
 अन्तेउरियाओ । ‘हा कट्ठं, इसी कयत्थिज्जिस्सइ’^{१६८}
 १० त्ति चिन्तिऊण सन्निओ य णाहिं ‘लहु निग्गच्छसु’
 त्ति । तओ अवहीरिऊण बहिराविडं^{१६९} च काऊण
 महया सहेण धम्मलाहियमणेणं । एत्थन्तरंमि धम्म-
 लाहसहं सोऊण हम्मियतलाओ पढट्ठमुहपङ्कया समा-
 गया कुमारया । ढक्कियं^{१७०} दुवारं । अइसएणं वन्दिओ
 १५ जेहिं साहू । कयं धम्मलाहणं । भणिओ य जेहिं । ‘भो
 पव्वइयगा, नच्चसु’ त्ति तेण भणियं । ‘कहं गीयवा-
 इएण विणा नच्चामि’ । कुमारेहिं भणियं । ‘अम्हे
 गीयवाइयं करेमो’ । साहुणा भणियं ‘सुन्दरं’ त्ति ।
 विससत्तालं कयं गीयवाइयमणेहिं । अकुद्धो वि हिय-
 २० एणं कुद्धो साहू । भणियं च जेण । ‘अरे रे गोवाल-
 दारया, इमिणा विन्नाणेण समं नच्चावेह’ त्ति । एयं
 सोऊण कुविया कुमारा, साहुताडणनिमित्तं च धाविया
 अभिमुहं । तेण वि य ‘न अन्नो उवाओ’ त्ति कलि-
 ऊण करुणापहाणचित्तेण निजुद्धवावारकुसलेणं सणियं

१६५ स्थापनाकुलादीन् भिक्षायै प्रतिषिद्धानि कुलानि ।

१६६ प्रत्यनीकगृहं शत्रुगृहम् । ‘चेळओ’ शिष्यः (दे. ना. ३.

१०. = चिल्ल) । १६८ कदर्थ्यते पीड्यते । १६९ वधिरवृत्ति ।

१७० पिहितम् ।

चेव घेतूण सव्वसंधीसु विओइओ पक्को,^{१०१} तओ
 धाविओ दुइओ, सो वि तहेव । तओ दुवारमुग्वाडि-
 ऊण गओ साहू । एगत्ते ठिओ सज्झायजोगेणं । इयरे
 वि निच्चेट्ठा तहेव चिट्ठन्ति । दिट्ठा परियणेण, उदएण
 सिञ्चिऊण ससभम वाहिता^{१०२} । जाव न जपन्ति, ५
 तओ निवेइय रायपुरोहियाण, जहा इमिणा वुत्तन्तेण
 'केणइ साहुणा कुमारा एव कय' ति । तओ ते
 निरूविऊण आयरियसमीव गओ राया । पणमिओ
 य णेणायरिओ, भणिओ य । 'भवय, खमेह एयमवराह
 बालयाण' । आयरिण भणिय । 'किमेय ति नाव- १०
 गच्छामि' । कहिओ से वुत्तन्तो राइणा । तओ आय-
 रिण भणिय । 'वीयरगसासणसंपायणरइपहावओ
 विइयपरमत्था परलोयभीरुयत्तणेण य इहलोय-
 सरीरे दढमपडिवन्धयाए खमेन्ति सयलसत्ताण
 साहुणो न पुण पाणभएण ति । तहावि कारण पइ १५
 समायरिय जइ केणावि भवे, तओ पुच्छावेमि साहुणो' ।
 तओ आयरिण पुच्छिया साहुणो । तेहिं भणिय ।
 'भयवं, न अम्हे वियाणामो' ति आयरिण भणियं ।
 'महाराय, नेयमिह साहूहि ववसिय' । राइणा
 भणिय । 'महाराय, जइ एव, ता एव भविस्सइ । २०
 अत्थि एगो आगन्तुगो साहू, तेणेयमणुचिट्ठिय भवे' ।
 राइणा भणिय । 'भयव, कटिं पुण सो साहू' ।
 आयरिण भणिय । 'दसेह से तयं' ।

दसिओ एगेण साहुणा नाइदूरंमि चेव सालत-

१७१ कदणाप्रधानचित्तेन नियुद्धव्यापारकुशलेन शनै चैव
 गृहीत्वा सर्वसंधिषु वियोजित एक । १७२ आहूता (सि हे
 ८ १ १२८) ।

- रुवरसमीवे झाणसंठिओ । पच्चभिन्नाओ^{१७३} य राइणा ।
 कुमारावराहलज्जिणं पणमिओ य णेणं । दिन्नो से धम्म-
 लाहो । भणिओ य पच्छा । ‘ भो महासावग, जुत्तमेयं जं
 तुज्झ सन्तिअ रज्जे इसीणं^{१७४} कयत्थणा कुमाराणं
 ५ अणाहत्तणं च ’ । तओ बाहजलभरियलोयणेण राइणा
 भणियं । ‘ भयवं, लज्जिओ म्हि अहियं इमिणा पमाय-
 चरिणं । अत्थि मम एस दोतो; तहावि भयवं करेह
 अनुग्गहं, संजोएह ते कुमारे ’ । साहुणा भणियं ।
 ‘ संजोएमि चरणगुणविहाणेणं न उण अन्नह ’^{१७५} त्ति ।
 १० राइणा भणियं । ‘ भयवं, अणुमयं मगेयं, नवरं कुमारा
 पुच्छियव्व ’ त्ति । साहुणा भणियं । ‘ लहुं पुच्छेह ’ ।
 राइणा भणियं । ‘ भयवं, न सक्केन्ति ते जंपिडं ’ ।
 साहुणा भणियं । ‘ एहि, तत्थेव वच्चाओ; अहं जंपा-
 वेमि ’ त्ति । आगया कुमाराण समीवं । दिट्ठा य णेहिं
 १५ परमजोगिणो व्व निरुद्धसयलचेट्ठा कुमारा । आयत्ती-
 कथं च तैसिं साहुणा वयणमेत्तं^{१७६} पुच्छिया य
 णेणं । ‘ भो कुमारया, इसिकयत्थणापमायजणियक-
 म्मतुरुकुसुमुग्गमपुव्वरुवमेयं, फलं तु निरयाइवेयणा ।
 ता नइ भे अत्थि पच्छायावो, ता पवज्जह कम्मतरु-
 २० महाकुहाडं पवज्जं । मोएमि अहं इमाओ उवद्वाओ,
 भवामि य परलोयत्ताहुणज्जयाणं सहाओ, त्ति ।^{१७७}
 कुमारेहिं भणियं । ‘ भयवं, अणुग्गहो ’ त्ति । ‘ लज्जिया
 अम्हे इमिणा पमायचरिणं, अत्थि णे महन्तो अणु-

१७३ प्रत्यभिज्ञातः । १७४ ऋषीणाम् । १७५ संयुतस्मि
 चरणगुणविधानेन न पुनः अन्यथा । १७६ आयत्तीकृतं अधिकृतं
 च तेषां साधुना वदनमात्रम् । १७७ मोक्षयामि अहं अस्मात्
 उपद्रवात्, भवामि च परलोकसाधनोद्यतानां सहायः ।

यावो, पवज्जामो य पव्वज्ज जइ गुरू अणुजाणन्ति ।
 तओ अणुत्ताचा गुरूहि । सजोइया साहुणा अङ्गसघा-
 षण परमगुणसघाषण य । तओ पवन्ना पव्वज्ज । परि-
 णया य तेसि समणगुणा । एव जहुत्तकारीण^{१७८} अइ-
 ञ्जन्तो कोइ कालो । तार्ण च पुरोहियकुमारस्स कम्मो- ५
 दपण विइयजिणधम्मसारस्स वि^१ बला इत्तिणा पव्वा-
 विय^२ 'त्ति समुप्पन्नो गुरुपभ्रोसो,^{१७९} न निन्दिओ णेण
 नालोइओ गुरुणो । तओ मरिऊण अहाउयक्खण
 समुप्पन्नो ईमाणदेवलोप भुवेइ दिव्वभोप । अइक्कन्तो
 कोइ कालो रइमागरावगाढस्स । १०

अनया य वरच्छरापरिणयस्स^{१८०} मिलाणाइ
 सुरहिकुसुमदामाइ, पयम्पिओ ऋणपायवो, पणट्ठाओ
 हिरीसिरीओ,^{१८१} उवरत्ताई देवदूसाइ,^{१८२} समुप्पन्नो
 दीणभावो, उत्थरिय^{१८३} निहाण, विउड्डिओ^{१८४} काम-
 रागो, भमडिया^{१८५} दिट्ठी, समुप्पन्नो ऋम्पो, विय- १५
 म्भिया^{१८६} अरइ त्ति । तओ तेण चिन्तिय 'हन्त,
 किमेय' ति । वियाणियाइ चवणलिङ्गाइ, विसण्णो
 हियण, पिहाणो^{१८७} परियणो, विलविय अच्छराहि ।
 तओ किमिमिणा मोहचेद्विषण, पुच्छामि ताव भय-
 यन्त पउमनाह तित्थयर, कहिं से उववाओ, सुलह- २०
 वोहिओ वा न वा 'त्ति समागओ पुव्वविदेह । पण-

१७८ ययोज्जकारिणम् । १७९ गुहप्रदेष । १८० वराप्सरो-
 परिगतस्य । वरामि अप्सरोमि परिगतस्य । १८१ हीप्रियो ।
 हो लज्जा । श्री सुमणत्तम् । १८२ दिव्यवस्त्रविशेषा । १८३
 उत्सृत निर्गतम् । १८४ विकृष्टि त्रिणष्ट । १८५ भ्रान्ता । १८६
 यज्जम्भिता * वृद्धा । १८७ म्लान ।

- मिओ तेलोक्कनाहो पुच्छिओ य । सिट्ठं भयवया ।
 उववाओ^{१८८} ते जम्बुद्वीवदाहिणद्धभरहे कोसम्बीए
 नयरीए । दुल्लहबोहिओ तुमं । संचिणियं तुमए गुरुप-
 ओसेण इमिणा पगारेण अबोहिबीयं । नीसेसमाचि-
 ५ किखओ पुव्वभववइयरो । तओ तेण चिन्तियं । ‘हन्त
 एहहमेत्तस्स’^{१८९} वि गुरुपडणीयभावस्स दारुणो विवागो’
 त्ति । भयवया भणियं । “भो देवाणुप्पिया, ने एस थेवो ।
 इह खलु इहलोगोवयारी वि कयन्तुणा बहुमन्नियव्वो,
 किमङ्ग पुण परलोगोवयारी । परलोगोवयारिणो य
 १० गुरवो; जओ फेडन्ति मिच्छत्तवाहिं, पणसेन्ति अन्ना-
 णतिमिरं, ठवेन्ति परमपयसाहियाए किरियाए,
 चोइन्ति खलिएसु, संठवेन्ति गुणरयणे’^{१९०} । एवं च,
 देवाणुप्पिया, मोएन्ति जम्मजरामरणरोयसोयबहुलाओ
 संसारवासाओ, पावेन्ति सासयं सुहं सिद्धिं ति । ता
 १५ एवंविहेसु वि पओसो गुणपओसभावेण नासेइ सम्मत्तं,
 जणेइ अन्नाणं, चालेइ साहुकिरियं । तओ य से जीवे
 तहाविहकिलिट्ठपरिणामपरिणए खणमेत्तेणावि, देवा-
 णुप्पिया, तहा बन्धेइ कम्मं, जहा पावेइ अणेगभवियं
 मिच्छत्तमोहं ति । अओ चेव बेमि’^{१९१} ।

- २० सम्मत्तनाणसहिया एगन्तपमायवज्जिणो पुरिसा ।
 इहपरभवनिरवेक्खातरन्ति नियमेण भवजलहिं ॥६७॥
 न उण सेस्स’त्ति । देवेण चिन्तियं । ‘एवमेयं, न

१८८ उपपातः जन्म । १८९ एतन्मात्रस्य । १९० पर-
 लांकोपकारिणः च गुरवः; यतः भिन्दन्ति मिथ्यात्वव्याधिं, प्रणश्य-
 न्ति अज्ञानतिमिरं, स्थापयन्ति परमपदसाधितायां क्रियायां,
 चोदयन्ति स्वलितेषु, संस्थापयन्ति गुणरत्नान् । १९१ ब्रवीमि ।

अन्नहा । ता न-याणामि, किंपज्जवसाणो मे एसो अवो-
 हिलाभे” ति । भयवया भणियं । “थेवनियाणो”^{१९२} खु
 एसो, ता अगन्तरभवे चेव् भविस्सइ अवसाण” ति ।
 देवेण भणिय । “भयव, कुओ सयासाओ” । भयवया
 भणिय । “मूयगावरनामाओ नियभाउणो” ति । देवेण ५
 भणिय । “भवय, किं पुण तस्स पढमनाम, केण वा
 कारणेण इम से दुइय” ति । भयवया भणिय । “सुण

पढमनाम से असोगदत्तो, मूयगो पुण इमेण कार-
 णेण । इमीए चेव कोसम्बीए अईयसमयमि तावत्तो
 नाम सेट्ठी अहेसि । सो य दाणाइकिरियासमेओ वि १०
 पमाई, बहुविद्वसपन्नो वि निच्चवावडो”^{१९३} । तओ अट्ट-
 ज्ञाणदोत्तेण मरिऊण समुप्पन्नो निययगेहमि चेव
 सुयरो । जाय ने पुब्बोवभुत्तपपसावलोयणेण जाईस-
 रण”^{१९४} । अन्नया य उवट्ठिण पिइदिवसए, सिद्धपाए
 भोयणे, समासन्नाए परिवेसणवेलाए, अवहरियमज्जा- १५
 रमसाए, सुवयारीए वेलाइकमगिदवइभएण”^{१९५} मसनि-
 मित्त पच्छन्नमेव वावाइऊण विससिओ कोलो”^{१९६} ॥

तद्वा कोद्वाभिभूओ य मरिऊण समुप्पन्नो तमि
 चेव गेहे भुयद्गमत्ताए ति । तत्थ वि त चेव दट्ठण
 हम्मिय”^{१९७} त च सुवयारिं भयत्तभमाभिभूयस्स परि- २०
 णामविसेनओ समुप्पन्न ने जाईसरण । विचित्तयाए
 कम्मपरिणामस्म न गहिओ कसापहिं अणुगम्पिय च
 णेण । पत्थन्तरमि उयलडो सुवयारीण । तओ णाए

१९२ स्तोत्रदान । १९३ स च दानादिक्रियाप्रभेत्
 र्थापि प्रमादी, बहुविभवसंपन्न अपि नित्यव्यापृत । १९४ जाति-
 स्मरणम् । १९५ वेलातिक्रमशब्दपतिमयेन । १९६ विशिष्ट काल ।
 डिम सूक्ष्म । १९७ हम्मितां गताम् ।

कओ कोलाहलो 'सप्पो सप्पो' ति । तं च सोऊण समागया सोग्गरवावडग्गहत्था कम्मयरा । वावाइओ णेहि ।

- समुप्पन्नो य तद्वा अकामनिज्जराप मरिऊण नि-
 ५ ययपुत्तस्स चैव नागदत्ताभिहाणस्स बन्धुमईए भारि-
 याए कुच्छिंसि पुत्तत्ताए ति । जाओ उच्चियसमपणं ।
 कयं च से नामं असोगदत्तो ति । तओ अइक्कन्तसंव-
 च्छरस्स तं चैव सूवयारिं पेच्छिय जणणिजणए य
 अचिन्तियाए कम्मसामत्थस्स समुप्पन्नं से जाईसरणं ।
 १० चिन्तियं च णेणं । “वहुया जणणी, सुओ चैव य
 पिया । अओ पेच्छणयसमाणस्स धिरत्थु संसारवा-
 सस्स”^{१९८} । ता कहमहं वहुयं चैव जणणिं सुयं च तायं
 वाहरेमि ” ति । पडिवन्नं मूयगवयं^{१९९} । जाओ लोय-
 वाओ ‘अहो एस मूयगो’ ति । एवं च अइक्कन्ता
 १५ दुवालस संवच्छरा । समागओ तत्थ चउणाणाइसय-
 संपन्नो^{२००} मेहनाओ नाम मुणिवरो । मुणिओ य से
 अणेण हिययभावो^{२०१} । पेसिओ वयणविन्नासकुसलो
 सुमङ्गलाभिहाणो इसी नागदेवगेहं, भणिओ य एसो ।
 वत्तव्वओ तए तत्थ गिहालिन्दगनिविट्ठो असोगदत्तो ।
 २० जहा । भो कुमारया, पेसिओ म्हि गुरुणा, सो य
 एवं भणाइ ।

“तावस किमिणा मूणव्वएण पडिवज्ज जाणिउं धम्मं ।
 मरिऊण सूअरोरग जाओ पुत्तस्स पुत्तो ” ति^{२०२} ॥६८॥

१९८ अतः प्रेक्षणकसमानं धिगस्तु संसारवासं । १९९ मूक-
 मतम् । २०० चतुर्ज्ञानातिशयसंपन्नः । २०१ ज्ञातः च तस्य अनेन
 हृदयभावः । २०२ तापस, किमनेन मूकव्रतेन प्रतिव्रज ज्ञात्वा
 धर्मम् । सूत्रा सूकरः उरगः जातः पुत्रस्य पुत्र इति ॥

तओ 'जं भयवं आणवेइ' ति भणिऊण गओ
 सो रिसी । साहिओ गुरुसदेसओ । पणामपुव्वय भणिय
 च णेण । 'भयव, कथ सो गुरु' । इसिणा भणिय ।
 'कुमार, सक्कावयारे चेइयमि' । तेण भणिय । 'एहि,
 गच्छम्ह' । विम्हिओ मूयगपरियणो । चिन्तिय च ५
 णेण । 'अहो सामत्थ भयवओ, ता जाउ एसो कयाइ
 सोहणयर भवे' । गओ मेहनायगुरुसमीव । वन्दिओ
 गुरु । धम्मलाहिओ गुरुणा । पुच्छिओ असोगदत्तेण ।
 'भयव, कह पुण तुम मईय वुत्तन्त जाणासि' । तेण
 भणिय । 'नाणवलेण' ति । 'अहो ते नाणाइसओ' १०
 ति विम्हिओ अमोगदत्तो । तओ भयवया 'पडिबु-
 जिहस्सइ' ति नाऊण कहिओ से धम्मो । पडिबुद्धो
 एसो । पुव्ववासणाए य नावगय से मूयगाभिहाणं ।
 ता एएण कारणेण इम से दुइय नाम ति ।

एव च सिट्ठे समुप्पन्नो से पमोओ । पुच्छिओ य १५
 भयव । 'अह कहिं केण वा पगारेण अह सबुज्झिस्स'
 ति । भयवया भणिय । 'वेयडूपव्वए नियकुण्डलजुव-
 लयदरिसणेण'^{२०३} भविस्सइ ते पडिवोहो' । तओ
 वन्दिऊण भयव त गओ कोसम्भि नयरिं । दिट्ठो मूयगो,
 साहिओ से वुत्तन्तो, जहा उप्फालिओ^{२०४} भयवया । २०
 सवहुमाण हत्थे गेण्हिऊण भणिओ य एसो । 'ता अच-
 स्समद तए पडिवोहियव्वो' ति । तेण भणिय । 'जइ-
 स्समद जहासत्तीए'^{२०५} । तओ तेण नीओ वेयडूपव्वय,
 दसिय सिट्ठावयणकूड^{२०६} । भणिओ य एसो । 'भो

२०३ निजकुण्डलरुयुगदर्शनेन । २०४ 'उप्फालिओ'
 कथित (सि हे ८ २ १७४) २०५ यत्तिप्ये अह यथाशक्ति ।
 २०६ सिट्ठावयन नाम कूट शिखरम् ।

मम दुवे चेव अच्चन्तपियाणि एत्थ जम्मंमि, इमं
 सिद्धाययणकूडं रयणावयंसगाभिहाणं च कुण्डलजुवलं
 ति । ता चिट्ठु इमं इहं, कायव्वं तप पुव्वसाहियं '
 ति । निमित्तं सिलासंघायविवरेगदेसे कुण्डलजुवलं,
 ५ समप्पियं च इमस्स चिन्तामणिरयणं । भणिओ य
 एसो । ' एयं खु चिन्तामेत्तपडिवन्नसहायभावं साहेइ
 इहलोयपडिवद्धं एगदिवसे एगएओयणं । ता एयसा-
 मत्थओ वेयडूगमणमणुचिट्ठियद्धं ' ति ।

पडिवन्नमणेण । आगया कोम्मस्मि । गओ देयो
 १० निययविमाणं । वावन्नो कालक्कमेणं^{२०७} । समुप्पन्नो वन्धु-
 मईकुच्छीए । जाओ से सरयसमयंमि सहयारेसु दो-
 हलो । असंपज्जमाणे य तंमि समुप्पन्ना से अरई, प-
 व्वायं^{२०८} वयणकमलं, पीडिओ गब्भो, संजायं कित्त-
 त्तणं । एत्थन्तरंमि पयट्ठो लोयवाओ । ' अहो एसा
 १५ असंपाइयदोहला न जीवइ ' ति ।

तओ माइनेहमोहिणं असोगदत्तेणं ' न तित्थ-
 यरभासियं निप्फलं, ता भविस्सइ न अन्नहा वि वेयडू-
 गमणं ' ति चिन्तिऊण चिन्तियाइं चिन्तामणिरयण-
 सन्निहाणंमि सहयाराइं । समुप्पन्नाणि य इमाइं । संपा-
 २० डिओ दोहलो । पसूया एसा । जाओ य से दारओ ।
 कयं च से नामं अरहदत्तो ति ।

पत्तो य बालभावं । तओ सो असोगदत्तो नेइ
 तं साहुसमीवं, पाडेइ चलणेसु, रुयइ य तओ । एवं
 च अइक्कन्तो कोइ कालो । पत्तो कुमारभावं । साहिओ

२०७ व्यापन्नः मृतः कालक्रमेण । २०८ ' पव्वायं ' म्लानं
 (सि. हे ८. ४. १८.)

णेण जिणभासिओ धम्मो, न परिणओ य तस्स ।
 पुणो वि साहिओ, पुणो वि न परिणओ त्ति । एव
 च अइक्कन्तो कोइ कालो । पुणो वि कहिओ असोग
 दत्तेण पुव्वभववइयरो, न परिणओ य अरहदत्तस्स ।
 भणिओ य णेण असोगदत्तो । ' किमिमिणा पलविपण ' ५
 त्ति । तओ सो पयवइयरेणेव ' अहो सामत्थ कम्म-
 परिणईप्प ' त्ति चिन्तिऊण समाचन्न समणलिङ्ग ।
 अरहदत्तेण वि य परिणीयाओ चत्तारि सेट्ठिदारि-
 याओ । भुज्जमाणस्स पवरभोए अइक्कन्तो कोइ कालो ॥

तओ परिवाल्लिऊणमणइयार सामण्ण अहाउयस्स १०
 खण देवलोयमुवगओ असोयदत्तो । सुय च णेण,
 जहा असोगदत्तसमणगो पञ्चत्तमुवगओ त्ति । तओ
 समुब्भूओ अरहदत्तस्स सोगो । कय उइवेहिय ।^{२०९}
 समुप्पन्नो य सो वम्भलोए । दिन्नो उवओगो,^{२१०}
 विन्नाओ य ओहिणा^{२११} अरहदत्तवइयरो । आभो- १५
 इय^{२१२} च णेण ' न एस्स एव पडिबुज्जइ ' त्ति । पत्थुओ
 उवाओ । अयण्डमि चेव समुप्पाइओ मे वाही ।
 सजाय जलोयर, परिसुद्धाओ भुयाओ, स्रण चलण-
 जुयल, मिलाणाइ लोयणाइ, जइया जीहा, पणट्ठा
 निहा, उवगया अरइ, समुब्भूया महावेयणा ।^{२१३} २०
 विसण्णो य एस्सो । महाविया चेज्जा । उवत्तत्थ^{२१४}

२०९ और्ध्वदेहिक्क मरणोत्तरक्रियाम् । २१० उपयोग चैत-
 न्यविशेष । २११ अवधि कश्चित् ज्ञानप्रकार येन त्रिकालज्ञान
 प्राप्यते । २१२ आभासित ज्ञातम् । २१३ सजात जलोदर, परि-
 शुष्की भुज्जो, क्षण चरणयुगल, म्लाने लोचने, जहीभूता जिह्वा,
 प्रणश निद्रा, उपगता भरति, समुद्भूता महावेदना । २१४
 उपन्यस्तम् ।

सव्वसारं । भणियं च णेण । ‘ अवहर एयं वेयणं ’ ।
 पउत्ताइं ओसहाई; न जाओ से विसेसो । पच्चक्खाओ
 वेज्जेहि । तओ वेयणाइसयमोहिपण भणियं । ‘ न चपमि
 ५ एयं अणेगतिव्ववेयणाभिभूयं दिवसमेत्तमवि सरीरगं
 धारेउं । ता देह मे कट्ठाणि, पविस्सामि जलणं ’ ति ।
 एयं सांऊण विहाणा बन्धवा, मुच्छियाओ पत्तीओ,
 परोविओ परियणो ।

एत्थन्तरमि सो देवो सवरवेज्जसूवं काऊण गहि-
 यणोणत्तओ^{२१५} आगओ कोसस्वि । उग्घोसियं च णेणं
 १० अरहदत्तघरत्तमीवे । ‘ अहं खु सवरवेज्जो फेडेमि
 सीसवेयणं, सुणावेमि वहिरं, अवणेमि तिमिरं, पणा-
 सेमि खसरं;^{२१६} उम्मूलेमि मलवाहिं, समेमि सूलं,
 नासेमि उयरं ’ ति । एयं सांऊण सद्दिओ सवहुमाणं ।
 भणिओ य से परियणेणं । ‘ भद् अवणेहि इमस्स
 १५ महोयरं; जं मग्गियं दिज्जइ ’ ति ।

तेण भणियं । “ धम्मवेज्जो अहं, न उण अत्थ-
 लोलुओ; ता अलं मे अत्थेणं । किं तु किच्छसज्झो एसं
 वाही, न सुहेणं अवेइ । एत्थ खलु परिहरियव्वं
 नियाणं, सेवियव्वो पडिवक्खो । नियाणं च दुविहं
 २० हवइ, इहलोइयं पारलोइयं च । तत्थ इहलोइयं अप-
 च्छासेवणजणिओ^{२१७} वायाइधाउक्खोहो, पारलोइयं
 पावक्कम्मं । तत्थ ‘ इहलोइयं पि न पारलोइयसंवन्व-
 मन्तरेणं ’ ति पारलोइयं परिहरियव्वं ति । तत्थ वि
 पहाणभावओ मिच्छत्तं । परिहरिष य तंमि समुप्पन्न-

२१५ ‘ गोणत्त ’ भिपजः शस्त्ररक्षणार्थं पटपिण्डिका । २१६

‘ खसर ’ कण्डूप्रधानो रोगविशेषः । २१७ अपथ्यासेवनजनितः ।

सम्मत्तभावेण पडदिवसमेव आसेवियव्वाड नाणचरणाइ,
 कायव्वो पढमचरिमपोरुत्तीसु चित्तमलविसोहणो
 जिणवयणसज्झाओ, सोयव्वो विइयपोरुत्तीसु हिया-
 हियभावदसगो तस्स अत्थो, मणवयणकायजोगेहि न
 हिंसियव्वा पाणिणो, न जपियव्वमलिय, न गेण्हिय- ५
 व्वमदत्तय, न सेवियव्वमवम्भ, न कायव्वो मुच्छाइ-
 परिग्गहो, " न भुज्जियव्व रयणीप, खायव्वा खन्ती,
 भावियव्व मद्दव, वज्जणिज्जा माया, निहणियव्वो
 लोहो, हिण्डियव्व अपडिवट्ठेण, वन्नियव्व सेलकाण-
 णुज्जाणेसु, वज्जियव्वो आरम्भो, भवियव्व निरीहेण । १०
 एव च, भो देवाणुप्पिया, अवेइ भवजलोयरं पि,
 किमद्ग पुण एय इहलोयमेत्तपडिवद्द " ॥

तओ परियणेण चिन्तिय 'मरणाओ वरमिम'
 ति । भणिओ य एनो परियणेण । 'भो अरहदत्त,
 अल मरणेणं, एय करेहि' ति । तओ 'मरणाओ वि १५
 एयमहिययर, तहावि का अन्ना गइ' ति चिन्तिऊण
 जपियमणेण 'ज वो रोयइ' ति ॥

सवरवेज्जेण भणिय । 'जइ एय, ता पेच्छ मे
 वेज्जसत्ति । इयाणि चैव पन्नवेमि, किं तु निच्छिपण
 होयव्व, न दायव्वो मोहपमरो, न सोयव्वमकल्लाण- २०
 मित्ताण, न कायव्वा कुसीलमसग्गी, न चहुमन्नियव्व
 इहलोययत्थु, न मोत्तव्वो अह, न गण्डियव्वा मम
 आणत्ती' । पडिस्सुयमणेणं । तओ आलिहिय वेज्जेण
 मन्नमण्डल, मिलिओ नयरिजणव्वओ, ठाविओ मण्ड-
 लंमि अरहदत्तो, सव्वजणसमकामेय अहिमन्तिऊण २५

- पउत्ताइं ओसहाइं, ठइओ धवलपडणं, सुमरिया
 माइत्थाणविज्जा,^{२१९} देवसत्तीए कोलाहलीकओ एसो।
 तओ मोयावेऊण अक्कन्दभेरवे, लोढाविऊण महियलंमि,
 भञ्जाविऊण अङ्गमङ्गाइं, गमिउं विचित्तमोहे जम्बाल-
 ५ कलमलओ^{२२०} अइभीसणो रूवेण असोयव्वभासी
 (सवणपन्थाओ वि य पुट्ठो किं पुण दंसणस्स)
 दुरहिगन्धिणा देहेण नियरूवसरिसअटुत्तरवाहिसय-
 परिवारिओ विवागसव्वस्सं पिव पावकम्मस्स निप्फे-
 डिओ से मुत्तिमन्तो चेव मायावाहि त्ति। दिट्ठो य
 १० लोणं। तओ विम्हिओ लोओ। कओ णेण कोला-
 हलो। ‘अहो महाणुभावया सवरवेज्जस्स, अउव्ववे-
 ज्जमग्गेण अदिट्ठपुव्वेण अम्हारिसेहिं निप्फेडिओ
 मुत्तिमन्तो चेव वाहि त्ति। ‘अहो अच्छरियं;
 पउणो^{२२१} अरहदत्तो, वाहिविगमेण समागया से निदा।
 १५ थेववेलाए पडिवोहिओ सवरवेज्जेणं। भणिओ य
 णेणं। ‘भइ, पेच्छप्पणोच्चयं^{२२२} महापावकम्मवाहिं।
 ता तहा करेज्जासि, न उणो जहा इमेणं वेप्पसि’
 त्ति। दिट्ठो अरहदत्तणं। विम्हिओ एसो। जायं से
 भयं। भणिओ य सवरवेज्जेणं। ‘भइ, मोयाविओ
 २० ताव तुमं मए इमाओ पावकम्मवाहिकिलेसाओ,
 पाविओ आरोग्गसुहेक्कदेसं। अओ परं भद्देण सयमेव
 तहा कायव्वं, जहा मयलपावकम्मवाहिविगमो होइ,
 तव्विगमे य संपज्जिस्सइ ते जम्मजरामरणविरहियं

२१९ मातृस्थानविद्या। २२० कर्दमयुक्तः मलः। ‘जंबाल’
 शैवलं जलमलः (दे. ना ३ ४२.)। ‘कलमल’ दुर्गन्धयुक्तो मलः।
 २२१ ‘पउणो’ प्रपूर्णः दोषरहितः व्याधिरहितः। २२२ प्रेक्षणोच्चकं.

पगन्तनिष्पञ्चवायं^{२२३} आससारमपत्तपुव्व आरोग्गसुह
 ति । अह पि गहिओ चेव इमिणा पावकम्मवाहिणा,
 अवणीया य भवओ विय काइ मत्ता^{२२४} इमस्स मप,
 सेमावणयणत्थ च 'अजोगो उत्तिमोवायस्स' ति पयट्ठो
 इमिणा पयारेण । ता तुम पि उत्तमोवाय वा पडिवज्ज
 पय वा मज्झ सन्तिय चेद्विय' ति । लोपण भणिय ।
 'को उण एत्थ उत्तमोवाओ' । सवरवेज्जेण भणिय ।
 'ज्जिणसासणमि पव्वज्जापवज्जाण । तत्थ खलु पडिव-
 ज्जाप पव्वज्जाप परिवालिज्जमाणीप जहाविहिं न सभ-
 वइ वाही, सिग्घमेव य अवेइ अयसेस ति । ईइसा १०
 य मे जाई, जेण न होइ साइमीण सयलदुक्खसेलव-
 ज्जासणी महापव्वज्जा । तुम पुण भइ उत्तमजाइगुणओ
 जोगो इमीण महापव्वज्जाप । ता पय वा नेणह, गहि-
 यगोणत्तओ मप वा सह विहरसु' ति । लोपण
 भणिय । 'भो सुन्दरमिम तुज्झ भाया वि पव्वइओ १५
 चेव, ता पय ववमसु' ति ॥

तओ अरहदत्तेण अणिच्छमाणेणाधि चित्तेण
 पडियन्नमेय । आगओ कोइ तहाविहो साह । तओ
 पडिवज्जो पयस्स समीवे पव्वज्ज दव्वओ, न उण भा-
 वओ ति । गओ सवरवेज्जो ॥ २

अइकन्ता कइवि वियहा । मिच्छत्तोदण्णं च समु-
 प्पन्ना इमस्स अरई । तओ परिच्छइय पोरुस, अणवे-
 क्खिरुण निययकुल, अगणिरुण वयणिज्ज, अणालो-
 इरुण आयइ, परिच्छत्तमणेण दव्वलिङ्ग । आगओ
 सगिह । पयत्तो पडिकूलसेयणे । गया कइयि वासरा । २

आभोइयं देवेण । कओ से पुव्ववाही । विसण्णो एसो ।
 निन्दिओ लोएणं । संसारसिण्णेहेणं गविट्ठो से बन्ध-
 वेहिं सवरवेज्जो । लद्धो देव्वज्जोएणं । भणिओ य
 णेहिं । ‘ भइ, कुविओ सो तस्स वाही । ता करेहि से
 ५ अणुग्गहं, उवसामेहि एयं ’ ति । सवरवेज्जेण भणियं ।
 ‘ किं कयमपच्छं ’ ति । बन्धवेहिं भणियं । ‘ भइ,
 लज्जिया अम्हे तस्स चरिणं; तहावि करेह अणुग्गहं ’
 ति । सवरवेज्जेण भणियं । ‘ जइ एवं पुणो वि पव्व-
 यइ ’ । तओ अणिच्छमाणो वि हियएण पव्वइओ ।
 १० तहेव उवसामिऊण वाहिं गओ सवरवेज्जो ॥

अइक्कन्तेसु कइवयदिणेसु तहेव उप्पव्वइओ ।
 आभोइयं देवेण । कओ से तिब्बयरवेयणो वाही ।
 भणिओ य बन्धवेहिं । ‘ किं पुण तुमं एवं पि अत्ता-
 णयं न लक्खेसि । ता परिच्चयसु वा जीवियं, करेहि
 १५ वा तस्स वयणं ’ ति । तेण भणियं । ‘ करेमि संपयं,
 जइ तं पेच्छामि ’ ति । गवेसिओ सवरवेज्जो बन्ध-
 वेहिं, दिट्ठो य देव्वज्जोएणं । लज्जावणयवयणं भणिओ
 य णेहिं । ‘ अजुत्तं चेव ववसियं ते पुत्तएण, गहिओ
 य एसो तिब्बयरेण वाहिणा; ता को उण इह उवाओ ’
 २० ति । सवरवेज्जेण भणियं । ‘ नत्थि तस्स उवाओ;
 विसयलोलुओ खु एसो पुरिसयाररहिओ य । ता
 थेवमियमेयस्स, बहुययराओ य अग्गओ तिरियनार-
 एसु विडम्बणाओ । तहावि तुम्हाण उवरोहओ चि-
 किच्छामि एक्कसिं, जइ मए चेव सह हिण्डइ^{२२५} ति ।
 २५ पडिवन्नमणेहिं साहियं च अरहदत्तस्स । संखुद्धो य
 एसो । तहावि ‘ का अन्ना गइ ’ ति चिन्तिऊण पडि-

वन्नमणेण । आणितो सवरवेज्जो । भणितो य णेण ।
 'भइ, पच्छिमा खेड्डिया,^{२२६} ता सुन्दरेण होयव्वं ।
 सव्वहा जमहं करेमि, त चेव तुमए कायव्वं, न मो-
 सव्वो य अहय' ति । पडिअन्न अरहदत्तेण । तिगि-
 च्छित्तो^{२२७} य एसो । भणितो य लोपण । 'भो सत्थ- ५
 वाहपुत्त, मा सपय पि कुपुरिसचेट्ठिय करिस्ससि ।
 समप्पित्तो से गोणत्तओ' । निग्गया नयरीओ, गया
 य गामन्तर ॥

कया देवेण माया । दिट्ठ च णेहि धूमन्धयारिय
 नहयलं, सुओ हाहारवगम्भिणो चंसुप्फुट्ठणसहो, पुल- १०
 इया दिट्ठिदुक्खया जालावली^{२२८} । विज्झाय च णेहि,
 जहा पलित्तो^{२२९} एस गामो त्ति । तओ विज्झयणनि-
 मित्त घेतूण तणभारय धाविओ देवो । भणितो य
 णेण । भो किं तणभारणं पलित्त विज्झविज्झइ' ।
 देवेण भणिय । 'किमेत्तिय वियाणासि' । तेण भणिय । १५
 'कहं न-याणामि' । देवेण भणिय । 'जइ जाणसि,
 ता कहमन्नाणपवणसधुक्किय अणेगदेहिन्धण कोहाइस-
 पलित्तं गहियदेहिन्धणो पुणो वि गिहवास पविससि' ।
 टित्तो तुण्हित्तो, न मयुद्धो य ॥

गया कंचि भूमिभाग । पयट्ठो देवो तिकखकण्ठ- २०
 याउलेण अट्ठविमग्गेण । इयरेण भणिय । 'भो किं
 पुण तुमं पन्थ मोत्तूण पडिअि पविससि' । देवेण
 भणिय । 'किमेत्तिय जाणसि' । तेण भणिय । 'कहं
 न-याणामि' । देवेण भणिय । 'जइ जाणसि, ता कह

२२६ पथिन चरम खेड्डिया' प्रयोग । २२७ विवि-
 त्तित्त । २२८ इट्ठि वक्का ज्वालावली । २२९ प्रदीप्त ।

मोक्खमगं मोत्तूण अणेगवसणसावयसंकुलं^{२२०} संसारा-
डविं पविससि । ठिओ तुण्हक्को, न संवुद्धो य ॥

गया कंचि भूमिभागं । आवासिया गामदेवउले ।
तत्थ पुण वाणमंतरो लोएण अच्चिज्जमाणो^{२२१} हेट्टामुहो
५ पडइ; पुणो वि ठविओ, पुणो वि पडइ । तेण भणियं ।
‘अहो वाणमंतरस्स अहन्नया, जो अच्चिओ उवरि-
हुत्तो^{२२२} य कओ हेट्टामुहो पडइ’ । देवेण भणियं ।
‘किमेयं वियाणासि’ । तेण भणियं । ‘किमेत्थ जाणि-
यव्वं’ । देवेण भणियं । ‘जइ एव, ता कीस तुमं
१० अच्चणिज्जट्ठाणे देवगइसिद्धिगईओ पडुच्च उवरिहुत्तो वि
किज्जमाणो परिणामदारुणगिहवासपवज्जणेणं निरय-
गइतिरयगइगमणभावओ हेट्टामुहो पडसि’ । ठिओ
तुण्हक्को, न संवुद्धो य ॥

१५ गया कंचि भूमिभागं । दिट्ठो य नाणापयारे
कणियकुण्डए चइऊण अच्चन्तदुरहिगन्धअसुइयं भुञ्ज-
माणओ स्रयरो । तेण भणियं । ‘अहो अविवेगो स्रय-
रस्स, जो कणियकुण्डए^{२२३} चइऊण असुइयं भुञ्जइ’
त्ति । देवेण भणियं । ‘किमेत्तियं वियाणसि’ । तेण
२० भणियं । ‘किमेत्थ वियाणियव्वं’ । देवेण भणियं ।
‘जइ एव, ता कीस तुमं अच्चन्तसुहरूवं समणत्तणं
चउऊण असुइए विसए बहुमन्नएसि’ त्ति । ठिओ तुण्हक्को
न संवुद्धो य ॥

गया थेवं भूमिभागं । कया देवेण माया । दिट्ठो

२२० अनेकव्यसनश्वापादसंकूलं । २२१ अर्च्यमानः । २२२
उपरिभागतः २२३ ओदनात् कृतं किञ्चिद् भक्ष्यवस्तु । ‘कणिका’
ओदनः ।

य नेहिं छेत्तन्तरोवारियादूरदेसद्वियविमुक्कजुजुमय-
 चारी^{२३४} सुक्ककूवतडेक्कदेससंजायदुरुव्वापवाललववद्वा-
 हिलासो^{२३५} तन्निमित्तमेव अज्झवसापण कूवपडणेण
 अणासाइऊण दुरुव्वालव विसमपडिकूवेक्कदेसेसु
 सचुण्णियद्दोवद्दो वइल्लो^{२३६} त्ति । त च दट्ठूण भणिय ५
 अरहदत्तेण । 'अहो मूढया वइल्लस्स, जेण मोत्तूण
 जुजुमयचारि कूवतडसठिय दुरुव्वालवमहिलसन्तो
 तत्थेव पडिओ' । देवेण भणिय । 'किमेत्तिय विया-
 णसि' । तेण भणिय । 'कह न-याणामि' । देवेण
 भणिय । 'जइ जाणसि, ता कह छेत्तन्तरोधारिय १०
 जुजुमयचारिकप्प महन्त सुरसोक्कमुज्झिय दुरुव्वा-
 पवाललयतुल्ले तुच्छे माणुससोक्कमि वद्वाहिलासो
 पाडेत्ति अप्पाणय सुक्ककूयसरिसीए दोग्गईए' त्ति ॥

एयमायण्णिऊण धियलिओ सें कम्मरासी ।
 चिन्तिय च नेण । 'अहो अमाणुसो एसो । कहमन्नहा १५
 एव वाहरइ । सोटण च एय । भाया वि सें एव चैव
 कहियव्व त्ति । ता पुच्छामि ताव, को उण एत्थ
 परमत्थो' त्ति । पुच्छिओ य । 'भो को उण तुम
 असायदंत्तो धिय मम वच्छलो' त्ति । देवेण भणिय ।
 'परियायन्तरगओ^{२३७} सो चैव अमोयदत्तो म्हि' । २०
 इयरेण भणिय । 'को पच्चओ' । देवेण भणिय ।
 'तुमए मए य पडिओदनिमित्तं आसि जइ वा येयड्ढप-
 च्चए ऊण्डलजुधलय ठणिय, ता त चैव दमेमि त्ति,
 यिमंगेण पच्चणं, त्ति । पडिस्सुयमणेण । तओ दिव्व-

२३४ 'जुजुमय' - तृणविशेष । २३५ शुष्कपत्रदेकदेश-
 एजातदुर्वाप्रवालत्वयद्वाभिलाप । २३६ 'वइल्ल' बलीवर्द ।
 २३७ पर्वायान्तर्गत ।

- वासिण्हिं । जाव न जंपइ त्ति, तओ 'अहो से कवड-
 वेसो' त्ति अहिययरं कुविण्हिं पाविओ वज्झथामं
 त्ति । निहया सूलिया । उक्खित्तो मुणिवरो । आघो-
 सियं चण्डालेणं । 'भो भो नायरा, एएण समणवेस-
- ५ धारिणा परदव्वावहारो कओ त्ति वावाइज्जइ एसो;
 ता अन्नो वि जइ परदव्वावहारं करिस्सइ, तं पि
 राया सुत्तिकखेणं दण्डेण एवं चेव वावाइस्सइ' त्ति ।
 भणिऊण मुक्को एसो भययं चण्डालेहिमुवरि सूलि-
 याप । तवप्पहावेण धरणितलमुवगया सूलिया, न
- १० विद्धो खु अहासन्निहियदेवयानिओएणं निवडिया कुसु-
 मवुट्ठी । 'जयइ भयवं धम्मो' त्ति उट्ठाइओ कलयलो ।
 साहियं नरवइस्स । संजायपमोओ य आगओ राया ।
 वन्दिओ णेण भयवं । पुच्छिओ विम्भियमणेणं । 'भयवं,
 कह पुण इमं वत्तं' त्ति । न जंपियं भयवया । भणियं
- १५ मन्तिणा । 'देव, वयविसेससंगओ खु एसो, कहमि-
 यारिं पि मन्तइस्सइ । ता तं चेव सत्थवाहघरिणिं
 सहावेऊण पुच्छेह' ।

- तओ पेसिया दण्डवासिया । जणरवाओ इमं
 वइयरं आयणिऊण पलाणा एसा, न दिट्ठा दण्डवा-
- २० सिण्हिं । निवेइयं च राइणो । 'देव, पलाणा खु एसा,
 न दीसए गेहमाइएसुं' । भणियं च णेणं । 'अरे सम्मं
 गवेस्सिऊणं आपेह' । गया दण्डवासिया । गविट्ठा
 आरामसुन्नदेवउलाइएसुं । न दिट्ठा एसा । दिट्ठो य
 कुओइ एयमायणिणय एयवइयरणेव पलायमाणो सुव-
- २५ यणो । गहिओ दण्डवासिण्हिं, आणीओ नरवइस-
 मीवं । निवेइयं राइणो । 'देव, नत्थि सा तामलि-
 तीप; एसो य किल तीप भत्तारो त्ति, दिट्ठो य पला-

यमाणो, गहिओ अम्हेहिं, सपय देवो पमाण' ति ।
 निरुविओ सुवयणो, भणिओ य पसो । 'भइ, कहिं
 ते घरिणि' ति । तेण भणियं । 'देव, न जाणामि' ।
 राइणा भणिय । 'ता कीस तुम पलाणो' ति । सुव-
 यणेण भणिय । 'देव भण' । राइणा भणियं । 'कुओ ५
 निरघराहस्स भय' । सुवयणेण भणिय । 'देव, अत्थि
 अघराहो' । राइणा भणिय । 'को अघराहो' । सुवय-
 णेण भणिय । 'देव, तहाविहकलत्तसगहो' ति । रा-
 इणा भणिय । 'भो अभयमेव तुज्झ । ता साहेहि
 अचित्तह, को उण भयवओ तीए य षइयरो' ति । १०
 निरुविओ सुवयणेण भयव, पच्चभिन्नाओ य णेण ।
 तओ महापुरिसचरियविन्ध्यक्खित्तहियण धाहोल्ल-
 लोयण जपियमणेण । 'देव, अणाचिक्खणीओ षइ-
 यरो, ता ण सक्कुणोमि आचिक्खित्त' २४४ । राइणा
 भणिय । 'भइ, ईइसो एत्त ससारो, किमेत्थ अपुण्ययं १५
 ति, ता साहेउ भहो' । सुवयणेण भणिय । 'देव, जइ
 एय, ता धिवित्तमाइस्सउ देवो' । तओ राइणा पुलो-
 इओ २४५ परियणो ओसरिओ य । तओ धरणदंसणस-
 जायपच्छायावेण जपियं सुवयणेण । 'देव, पावकम्मो
 अह पुरिससारमेओ, २४६ न उण पुरिसो' ति । निवे- २०
 इय देवस्स । 'पुरिसो खु देव अक्कजायरणधिरओ
 मग्गाहिमन्धी कयधुओ परलोयभीरु परोययारनिरओ
 य हवइ, जहा एम भयव' ति । राइणा भणियं ।
 'कहमेवयिहो पुरिसमारमेओ हवइ ति, ता पत्थुय
 भणसु' । तओ साहिओ सुवयणेण दीयदसणाइओ २५

- अट्टलवखपयाणपज्जवसाणो धरणवइयरो । तुट्ठो य
 राया । मुक्को य जेण सुवयणो । वन्दिऊण भयवन्
 लज्जापराहीणयाए तुरियमेव गओ सुवयणो । धरण
 पुराएण य अज्जमङ्गुसमीवे सोऊण धम्मं परियाणि
 ५ ऊण मिच्छत्तं पच्छाणुयावाणलदड्ढुकम्मिन्धणो पवः
 समणत्तणं । राया वि पृइउण भयवन्तं पविट्ठो नयरि
 लच्छी वि महाभयाभिभूया पलाइऊण तामति
 तीओ अवहरियवसणालंकारा^{२४७} तक्करेहिं जाममेत्ता
 सव्वरीए पत्ता कुसत्थलाभिहाणं सन्निवेसं । तत्थ पु
 १० तीए चेव रयणीए पारद्धं पुरोहिणं रायमहिस्सी
 सव्वविग्घविघाययं चरुक्कम्मं । पज्जालिओ सन्निवे
 बाहिरियाए चउप्पहथण्डिलंमि^{२४८} जलणो, विइण
 निसियकड्डियासिणो दिसावाला, समारोविओ न
 भिन्नतन्दुलसमेओ चरु, पत्थुओ मन्तजावो । एत्थन्
 १५ रंमि जलन्तमवलोइऊण 'सत्थो भविस्सइ' ति आग
 लच्छी, सिवारावसमणन्तरं च दिट्ठा दिसावालेहिं
 पेच्छिऊण 'अहो एसा सा रक्खसि' ति भीया
 एए, मुक्काइं मण्डलग्गाइं, थम्भिया ऊरूया, पयणि
 याओ भुयाओ, विमुक्का विय जीविपणं निवडि
 २० धरणिवट्ठे । एत्थन्तरंमि 'भो भो मा बीहसु, इत्थि
 अहं' ति भणसाणी सयागया पुरोहियसमीवं । दि
 विगयवसणा । तओ पोरुसमवलम्बिऊण 'रक्ख
 एस' ति केसेसु गहिया अणेणं । 'अरे मा बीहस
 ति विबोहिया दिसावाला । उट्ठिया य एए । ब

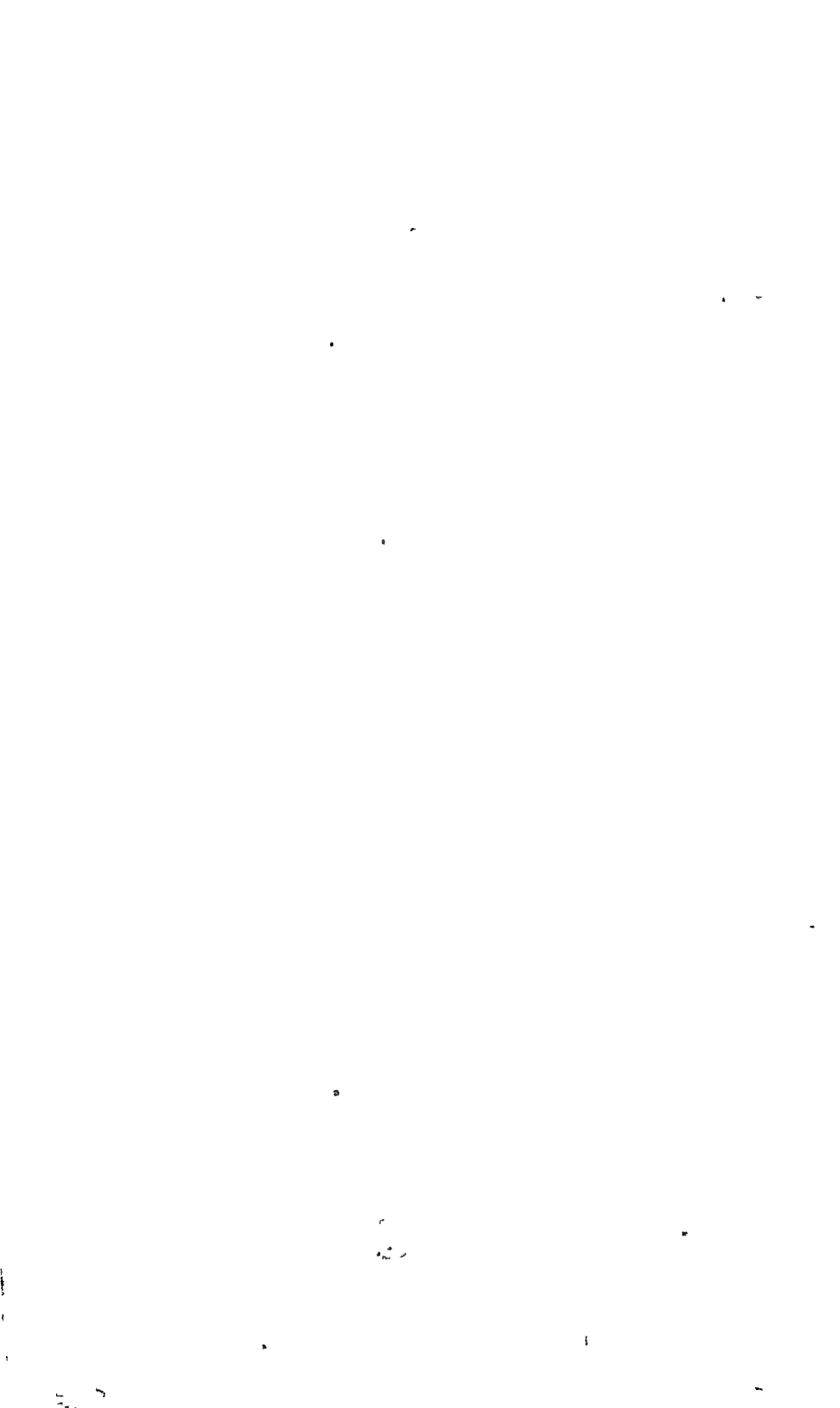
२४७ अपहृतवसणालंकारा । अपहृतानि वसनानि अलं
 राथ यस्याः सा । २४८ चतुष्पथस्थण्डिले । स्थण्डिलं नि
 स्थानम् ।

खु पत्ता । पेसिया सन्निवेसं । साहिय नरवइस्त ।
तेण वि य 'न पीइसज्ज्ञा रक्खसि' ति खाविऊण
निययमत्त, विट्ठालिऊण^{२४९} असुइणा, कयत्थिऊण ना-
णाविडम्बणाहिं, निब्भच्छिऊण य सरोसं तओ नि-
व्वासिय ति । अलभमाणी गामाइसु पवेसं परिब्भ-
मन्ती अडवीए पुव्वकयकम्मपरिणामेण विय घोर
रूपेण घावाइया मइन्देण^{२५०} । समुप्पन्ना य पत्ता धूम
प्पहाए निरयपुढवीए सत्तरससागरोवमट्ठिई नारगो ति ॥

धरणो वि भगव अहासज्जमं विहरिऊण पवड्डु-
माणसुहपरिणामो काऊण सलेहण पवन्नो पायवग- १५
मण, विवन्नो कालक्रमेण, समुप्पन्नो आरणाभिहाणे
देवलोए चन्दकन्ते विमाणे पक्कयीससागरोवमाऊ वे-
माणिओ ति ॥

घक्खाय जं भणिय धरणो लच्छी य तह य पइभज्जा
पत्तो सेणविसेणा पित्तियपुत्त ति वोच्छामि ॥ ६८ ॥ १५

छट्ट भवग्गहण समत्त ॥



Samarāicca-kahā

The story of the Sixth Birth

[Dharana and Laxmi,
the husband and the wife.]

[3] Here in Jambudvīpa, in the country of Bhārata, there was a city named Mākaṇḍī, it was devoid of irreligion, it was free from the blemishes of the time, it was without calamity, it was the residence of the goddess of political wisdom

In which even the swans, engaged in descending into the wells of a number of mansions, danced to the jingle of anklets, caused by the playful movements of ladies intoxicated with wine, (1)

In which the class of men was of straightforward disposition, of sweet speech, with its mind set on religion, calling first and full of love (2)

[4] There (ruled) a king named Kāla-meha, who crushed his proud enemies and established well the order for religion and non-religion. There was also a merchant there named Bandhudatta, who was very much respected and who was the crest-jewel of the merchants of the whole city. He turned his face away from another's wife and not from the solicitations (of the needy), he was ungreedy of another's wea-

lth but not of earning religious merit; he was unsatisfied in benevolent acts and not in the acquirement of wealth; he was full of love and not of arrogance; he was poor in blemishes, not in prosperity. The city was exceedingly adorned by him, as the Malaya forest by Pārijāta plant; as the spring by the coming of flowers; as the splendour of the rainy season by the row of clouds; as the autumnal season by the disc of the moon. His treasure was depleted by the circle of friends like the buds of the lotus-lake by the disc of the sun; and by the host of the needy, the fruits (i. e. requirements) were taken by having his support as by putting a foot on the trunk of the desire-yielding tree. He had a wife named Hārāprabhā who was 'equal to him in family, handsomeness, prosperous condition and disposition. He enjoyed with her the pleasures of senses so as to have the unbroken spread of religion and worldly gain.

Here, now, the god dwelling in the Ka-
lpa-heaven called Ānata, having completed

the due period of life in that heaven, fell and was born in the womb of Hārāprabhā And in the last quarter of that night, she saw in a dream the goddess of wealth entering her womb through her mouth The goddess of wealth sat on the seat of a celestial lotus She had a white silk-garment Her girdle was studded with varied jewels Her breasts were covered with the upper garment, which was so soft and delicate in touch She looked beautiful with the neck adorned with pearl-necklaces She held full-blown lotuses with bees humming (over them) She was sprinkled with celestial gold pots by white elephants

[5] Seeing this, she got up She, full of joy, told this to her husband He said to her, " O charming lady, your son will be the dwelling-place of wealth " She assented to this Then some time passed of her who became even more devoted to the attainment of three groups (viz Dharma, Artha and Kāma). The time for delivery arrived She got through delivery She gave birth to a son, and Bandhudatta was informed of

this through a maid-servant, named Paritosā. He was satisfied. She was given a reward. The ceremony that was proper was done. The child became a month old. His name was fixed Dharana like his grand-father's. He attained boyhood and was taught the cluster of arts. Being clever, there he could catch up the whole untold sentence even when the first word was uttered.

In the meantime, the hell-dwelling soul of Vijaya, having turned up from that hell, wandered again in this worldly existence. He did in the next birth such an action that he was born as a woman in the womb of Jayā, the wife of merchant Kār-tika. She grew as the time went by. Her name was fixed Laxmī. She attained youth. On account of the incomprehensible nature of the consequence of actions, by the behests of destiny, he (i.e. Dharana) married her with great pomp. Dharana had love towards Laxmī; but she had no love towards Dharana. She thought, "Enough to me of this world of living beings where every day

Dharana is seen " Thus some time passed of them enjoying the pleasures of senses almost of a deceitful nature

[6] Once, when the festival of the god of love was proceeding apace, Dharana went to the garden Malayasundara in a fine chariot for sport He arrived at the city-gate In the meantime, Devanandi, the son of merchant Panchnandi, after sporting in that very garden arrived at the same city-gate in a fine chariot Both the chariots met at the city-gate Due to the largeness of the chariots, there was no room for exit and entrance for both of them at the same time

Devanandi said, " O Dharana, turn aside your chariot while my chariot enters "

Dharana said, " My chariot has already gone ahead, and it is not possible to turn it So rather turn your one aside, while my one gets out "

Devanandi exclaimed, " O Dharana, in what way am I inferior to you, that I should turn aside my chariot ?"

Dharana said, " It (our state) indeed is equal !"

Thus both the merchant-sons halted there. The way for exit and entrance was blocked for the citizens. The rumour spread among people. The elders of the town came to know the account. They said to themselves, " Both of them are the sons of great men; in this case, it is not proper to reject even a single of them. So what indeed is here suited to the occasion, is that both of them should be scolded in this way—' Why are you puffed up with arrogance on account of riches earned by your fore-fathers? Who of you has done big charities by wealth, earned by your own hands? [7] Who has got the religious works done? Who has lifted up the class of misery-stricken people? Who has satisfied his parents? Then why do you have this useless prank worthy to be laughed at by people and befitting low men? So end this; turn each of you his chariot aside from the back; what else can be done?" Having so thought, they said to the four leaders of the town, " They should be

treated by you in this manner” and asked them to go. These four leaders were clever in putting their say in an orderly manner, well-versed in religious and worldly ways, fully ripe with regard to the state of their age, the very residence of tranquility, the revealer of the results in this world and the next, well-settled on the side of duty and respected by all townspeople. They went to them (i.e. the young merchants). They (young-merchants) welcomed them, and the leaders of the town admonished them. The opinion of the citizens was put before them. Devanandi was satisfied (thinking the act) nice. Dharana felt ashamed (thinking the act) unbecoming.

He said, “O leaders of the town, I must certainly do, whatever you order. But you have advised me properly. I am ashamed of my action. I have offered great disrespect. I believe myself like an unripe foetus. So do me this favour. Let these chariots be taken aside, and we go from here this very day to another country. Then only the chariot of one who comes within a year, having earned

the great amount of wealth and does more actions worthy of a good man, shall enter or go out on this very thirteenth day."

[8] The leaders said, "Enough of this resolve."

Dharana said, "Otherwise I shall not be satisfied. "

The leaders said, "In this case, the citizens are authority. "

Dharana said, "Inform the citizens of this. "

Devanandi said, "It is proper; what wrong is there in this?"

Then the citizens were informed. They liked it very much. Their parents were called. The whole matter was narrated to them. They also liked it very much. Then they were made to make a promise. "You should not put them to difficulty." Dharana and Devanandi were then called. Each of them was given the goods of the value of five lacs of Dinaras. The document was drawn up: 'The chariot of him who within a year shall show his mettle by earning more wealth, shall pass through; and not the

chariot of the other.' They gave their own hands (signatures) to this. The seal was put upon it, and it was deposited in the store-house of the town. Dharana and Devanandi, accompanied by their retinue, started with a goodly number of men. Having taken goods as was proper, they started for another country—one for the north and the other for the east.

In the meantime Laxmi thought "The countries are far off, the separation is easy and the union is difficult, I do not therefore know what I shall come to on the way. If I am separated without being killed," The merchant-sons went one measure. The wives along with their retinue were sent by Bandhudatta and Panchnandi, having thought of the physical well-being (of the sons) after the permission from the elders of the town [9]. The wives along with the attendants met them. Some days passed; they travelled certain measures every day.

On some other time, as the caravan was proceeding onward, Dharana saw in one forest-grove a young Vidyādhara, quic

handsome in form, jumping up and falling down. He went to him, and questioned him "Oh, why do you jump up and fall down, —though you seem eager to go upward to the sky as evinced by the expression of your face—like an eaglet with unfledged wings? Tell me, if it is not a secret."

Then having thought "What a loving nature! What a form! What a fine arrangement of words!"—Vidyadhara spoke, "Oh, hear. I am a young Vidyādhara Hemakundala by name, residing in Amarapura on the mountain Vaitādhya. I did not study my lore and was engaged in hundreds of works. At that time, a Vidyādhara named Vidyunmālī, the great friend of my father came there. My father asked 'Whence have you come? Why do you appear dejected?' He said 'I come from the Vindhya mountain. This is the reason of my dejection. The cause of dejection happened at Ujjaini while I was coming over here from the Vindhya.' My father asked 'Of what nature is that cause of dejection?' " Vidyunmālī said, "Hear—

There is a king named S'ri-prabha in Ujjain. He has a daughter by name Jayas'ri, beautiful like the banner of the god of love. Though she was asked for, she was not given to S'is'upāla the son of the king of Konkana. He gave her to S'ri-vijaya, the son of Vatses'vara, whose sole ambition was to do good to others [10] S'ri-vijaya came there for the purpose of a marriage with Jayas'ri. Then when the great marriage festival began in great pomp S'is'upāla, seeing that she had gone out to pay respects to the god of love, carried away Jayas'ri, making an attack in the morning. There arose a great confusion. S'ri-vijaya heard the matter. He pursued (S'is'upāla) and caught him. A battle took place. Conquering S'is'upāla, he, though deeply wounded, brought back Jayas'ri. That high-souled man has his life in balance on account of the bigness of the wound. That princess also stands in great misery experiencing the indescribable condition, with her lotus-like face bent upon the left hand, (having determined) 'I shall not take food so long as he has taken neither food nor drink'.

Here lies the reason (of my dejection), My father said, 'This wordly existence is such. Here the living beings are the playthings of the results of actions. So enough of dejection.' Then I thought, 'When I had been to the Himavat mountain yesterday, my friend, a young Gandharva, Gandharvarati by name said to me having seen a great medicinal herb that grew in the cave—' O Hemakundala, this hearsay is indeed right that the power of jewels, incanations and herbs is beyond thought; because the power of this herb is such that by it a big wound of a sword that has cut even the bones is healed,—the pain subsiding the very moment by the water in which it is washed.'

[II] I have seen its efficacy. Then I thought to go to the Himav and having taken it, to bring it to S'ri-vijaya. Then having remembered somehow the lore to rise up to the sky, I went to the, Himavat mountain, took the herb, descended from the Himavat and turned back speedily so that S'ri-vijaya might not come to great harm. I arrived at this grove. I descended here for the purpose of rest on account of

exhaustion caused by my coming swiftly I cleaned my feet, and sat near the Kurabaka tree I waited for a muhūrta and (then) started for Ujjaini I tried to remember the lore to move in the sky At the time, on account of my haste in going and owing to the lore being acquired newly, I forgot a syllable I am rising up and falling down as it has not been properly repeated "

Dharana said, " What is the remedy, in such a case ?"

Hemakundala said, " There is no remedy. Hence my heart sinks, and my intellect does not work on the apprehension of the death of the prince I am greatly dejected with the idea that the object of desire does not come about certainly of those who are of slow merit "

Dharana said, " Is it the condition that it can be repeated before another ?"

Hemakundala said, " It is "

Dharana said, " If so, then speak, somehow I may get you a (missing) syllable."

[12] Thinking that 'there is nothing impossible to the power of men,' he repeated.

the lore, as he ordinarily knew. But Dharana on account of Padānusāri power got the (missing) syllable. He repeated it to Hemkundala. He (Hemkundala) was satisfied. He said, " O great man, you have given me life by the attainment of the desired object for the king. What should I then do for you ?"

Dharana said, " You have done your duty ".

Then having thought, ' Oh, how great he is ! ' Hemkundala said, " May you do the benevolent act " and gave him the piece of the herb. He accepted it being afraid to break the request, Vidyādhara went away and Dharana came to his caravan. Some days passed away.

Once when the caravan had encamped on the bank of a mountain river, he, who had not gone very far, saw the S'abara youths. They were of the colour of a wild buffalo and a black cloud, were half-clad with bark-garments, had in their hands the drawn-out bows and were accompanied with the groups of dogs. They were weeping miserably. He called them and asked, " Why do you weep ?"

They said, "We have, good sir, the lord of our village, by name Kālasena,

Whose astonished armies, thinking about the reasons of his strength here do not keep themselves to the fortress, even at the danger from the hostile troops, (3)

Overpowered by the wound of whose single arrow, the lions—whose sole interest is in tearing open the temples of the elephants, [13] and whose bodies are disabled—cannot move a step (4)

Having heard that the lion had come, he took the bow with arrows and went out of the village alone. He did not see the lion, hidden by the banyan tree. He went by his side, and caught him from behind. Turning by the side, he killed the lion by the sword. He (the lion) also tore off the part of his head. Believing 'I will not now live,' he prepared to enter fire. His wife came to know this account about him. Then she, though pregnant, prepared to do the same thing. Even though she was checked by the lord of the village, she did not stop. Then to save her, we are sent by him for the purpose of bringing her parents. He is

indeed full of the sentiment of valour and dear to his own relatives. We do not know what will come off. Being afflicted by great pain and unable to bear this extremeness of grief, with no remedy existing, we only weep having resorted to the disposition of a woman."

Dharana said, "Friends, enough of grief. Show me the lord of the village. Perhaps I can keep up his life."

Then, having fallen on their feet, the S'abaras, with eyes dilating under the influence of joy, said, "Respected sir, thus you are by form the incarnation of a god. You are alone able to console the lord. Moreover, if you think of favouring us, may you go quickly; so that the great harm may not come to the lord." Then taking the herb given by Vidyādhara [14] and having ridden the mule, the merchant-son, surrounded by some of his men, went quickly. Under the foot of a banyan tree, he saw Kālasena sitting by the side of the pyre, with limbs sprinkled by the jets of blood, in company of his wife who was weeping indistinctly

and affectionately The matter was narrated to him by a S'abara youth Attempting to get up to receive him, he fell on the ground, with his eyes closed in a swoon Dharanā said, "Water, water !" Then the water was brought in a lotus-leaf He put in it the herb Having adjusted the torn part of the head, he sprinkled him with it, while on account of the incomprehensible nature of the herb, Kālasena got up, with the wounded part becoming invisible and being even more good-looking than his former self His wife, along with the retinue was pleased Falling upon his feet, he said, " Respected sir my life, whose great purpose has been achieved by saving the life of my beloved, belongs to you, what else can I say here ?" Dharana said, 'The life of a great man belongs to all What is more in this ?' Kālasena said, " Order me, respected sir, that which should be done by me " Dharana said, " You are a great man, what else then can be said ? Still show mercy to living beings " Kālasena said, " By your word, I shall give up hunt throughout my life " Dharana said, " I have only done my duty " The merchant-son

went to his caravan.

By constant journeying, some days passed by. [15] On the Amāvāsyā day, when the caravan encamped at a place called Āyamukhī, he who had observed a fast saw a Chāndāla youth. He was clad in tattered clothes. All his limbs were besmeared with red pigment. On his shoulders, sharp gallows were placed. Though not a thief, he was caught as a thief. He was being carried to the execution-ground, while the drums were harshly beating. Seeing this big caravan, on account of the purity of his intention and due to love for life, he spoke before them loudly. "Hark ye, O men of the caravan ! I am a Chāndāla by name Moria, the resident of Mahasara. On some reason, I came up to Kus'asthala. I, an unlucky one, though innocent was arrested by policemen, who having not observed thieves, were misled in belief. So get me freed, O ye, get me freed ! I have come to the shelter of you, revered sirs. Moreover, this is more to me, even than the pangs of death that this calumny has come without fault upon the reputation earned by such spotless ancestors

of mine So get me freed, O ye, get me freed ! ”

Then Dharana thought with the purity of mind, “ A guilty man can not speak thus ” He, being overcome with pity, said to the policemen, “ O noble sirs, wait a Muhūrta for my sake In the meantime, I shall solicit the king for him and get him released even by the payment of ransom ”

They said, “ If so, be quick ”

Then, taking the pearl-necklace, worth a lac of Dīnāras [16] he went to the king He saw the king Having narrated the account, he solicited the king on behalf of the Chāndāla The king did him favour He came with the messenger to the ground for the purpose of freeing him He was released He paid respects to the policemen saying, “ You have given unto him his life ” He made the food for the journey given to the Chāndāla and said to him, ‘ O good sir, do what you like ’ Saying, ‘ Respected sir, may you not have that condition wherein I may be useful ’—he, with hands folded and the knees, palms of hands and the head

on the ground, bowed to the merchant-son and went his way.

Dharana also, by some marches, arrived at the town called Achalapura, the very saffron-mark of the northern country. He saw the king. The king respected him very much. He sold his goods by taking certain portion of profit. He obtained eightfold profit. He stayed there four months for the purpose of purchase and sale. By the rise of his merits, he earned wealth. He got it counted. It amounted then to only a crore. Then he took merchandise fit for trade at Mākandi. The caravan also was made full. He proceeded with great retinue, to return to his own land.

The caravan arrived at forest Kādambarī—where the herds of deer were gladdened by the music of the wives of S'abaras,—within few days, by marches every day. (5).

It was infested with hundreds of bulls, deer, buffaloes, tigers and boars. It was very terrible, and the entrance of the rays of the sun and the moon was checked by the sandal-trees and the groves of mango-trees. (6).

[17] The confused sound in it was made by cuckoos who were on the trees which had abundance of fruits It was pleasing on account of the sounds of monkeys who were having a swing on the branches of trees (7)

There the herds of elephants fled away on being alarmed at the arrogant roar of lions The mountain-ranges shone with animals moving as the flames of the forest conflagration encircled them (8)

The sides of its pools were battered by the strokes of the snouts of merciless boars, The groves of Hīntāla trees were crushed by the herd of elephants mad with pride (9)

Passing through it three marches, the caravan, in which the fear was produced by the aquatic animals in the pool, encamped in its (of the pool) vicinity (10)

Encamping on the bank and sporting happily in the lake, the caravan slept at night having fixed the guards (11)

In the last quarter of the night, the army of S'abaras, making terrible and harsh sounds

of bugles, fell upon the caravan confident of its safety. (12).

The army created alarm in young men with its harsh sounds— 'kill, kill, kill.' It was in itself mutually thrown into confusion. It had with it the collection of long bows. (13).

And now a very terrible battle took place between the army and the men of the caravan who were awakened at their (i. e. S'abaras') own sound. And in it, the arrows of one side cut off the volleys of arrows from the other side. (14).

With one attack, the men of the caravan who were exceptionally brave and mad with rage, scattered forcibly the army in various directions like a herd of deer. (15).

Then all the S'abaras, in whom great rage was produced by mutual recrimination, attacked again having gathered together. (16).

[18] Now the caravan was conquered by the S'abara army, on account of the paucity (of the men of the caravan.) The horde of ants stings even a terrible serpent. (17).

Having conquered the caravan, S'abaras

took all wealth and some prisoners and came before Kālasena (18)

They said, "O lord, this wealth is brought from the caravan and also a few prisoners. Now your lordship holds authority over this." Then Kālasena asked the prisoners, "Whose and from which place is this caravan?" In the meantime he came upon and recognised the merchant-son's man named Sangama, who had come with the merchant-son on the occasion of healing the wound made by the lion. He said, "O good man, I have seen you somewhere." He said "I do not know, but you know me." Kālasena said, "Were you in attendance on the merchant-son whose name I do not know, though he was the cause giving life to me and who had started to go to the northern country?" Sangama said "Who and how was he the cause of giving life to you?" Kālasena said, "Last year, here, I had my life brought to the throat somehow by a lion verily like the god of death. Then here by some merchant-son who was going to the northern country, I was somehow - I do not know -

kept alive. Thus he is the cause of giving life to me." Then having remembered the account and knowing Kālasena, Sangama said to him, "If so, then you have seen me." Having embraced respectfully, Kālasena said to Sangama, [19] "O good sir, where is that merchant-son?" Then Sangama, with his eyes filled with tears, said, "Great man, the fate alone knows." Kālasena said, "Why so?" Sangama said, "This is his caravan. When the destruction of the caravan took place, I saw him running with a bow and arrows against S'abaras. Thereafter I do not know at present (his whereabouts)."

Then he, having heard this, sighed deeply speaking, "Alas, I have done an improper act!" Kālasena fell into a swoon. He was fanned by the bark-garment, and got back consciousness. He said, "Eh! Was there anybody killed?" S'abaras said, "None is killed; only some are wounded deeply." Then the prisoners were examined; but Dharana was not found. Then, having gathered together riches, he consoled the caravan and having ordered the dressing of wounds of the prisoners, he sent S'abaras in all directions

to find out Dharana He, contemplating with himself 'I have, alas, done wrong!' went to search for him. He did not find Dharana He came back to the caravan All S'abaras met together They said "We have not seen him" Then Kālasena was in great grief He said,

" A good action, done by a good person to a bad person, yields a bad fruit, just as even milk offered to a serpent turns into poison (19)

He gave life to me, to my wife and to my son, while I have ever done all acts antagonistic to him (20)

Then what is the use of this long-drawn speech which is useless like the blossoming of flowers at improper times ? O men of the caravan, O S'abaras, this is my vow :

[20] If I can not put him right with this wealth within five days, I shall enter the flames of a well-lit fire What more ?" (21)

Having taken such a vow, he made a mental determination before his family-

goddess Kādambarī for the fulfilment of the object:

“ If I somehow see here that his souled one living, I shall do thee, O div goddess, the offering with ten men.” (22)

Having made such a mental determination, he sent, in all directions, S'abai with the food for journey lasting for many days, for the purpose of finding out Dhara. He himself being very much dejected, went to find him out.

Now Dharana, contemplating, ‘ There is no other remedy.’ when the caravan was conquered, fled away turning his back, with the herb alone as his wealth, having taken Laxmī with him. He, forgetting the direction on account of fear, went quickly and arrived at a mountain when the day was left only a Muhūrta.

It was a mountain named Pilindilnilaya. There the forest conflagration took place on account of the friction of the branches of many kinds of trees. The lions had to go out of the caves burnt by the forest-conflagration. It was made uneven

the dirty heaps of grass and the bodies of elephants killed by lions There innocent deer were afraid while walking with great difficulty due to those uneven obstacles There the sleeping tigers snored with the joy of drinking the blood of deer There the herd of buffaloes was running away on account of the fear of tigers There great pythons were crushed by the feet of the herd of buffaloes [21] It was terrible on account of groans and sighs given out by pythons There many animals were gulped off by wandering carnivorous beasts, terrible and many It was like the time of the final annihilation to the animals (23)

And there having seen Laxmī, whose lotus-like face was covered over with the particles of sweat and whose strength to go further had disappeared on account of improper walking on foot, Dharana thought, "O what a consequence of my actions is that now my beloved is even in such a condition!" Laxmī thought "If he is under this calamity, I even prefer this exhaustion." Dharana searched for fruit-water in order

to preserve the life of Laxmī, but he could not get it. They slept on the bed of creepers. The night passed away. On the other day, when the day remained only one quarter, Laxmī being overpowered with hunger and thirst fell under the shade of a banyan-tree. She closed the pair of her eyes. She lost her consciousness. Her palate stuck down (to her tongue). Her lotus-like face turned pale. Then Dharana thought, "O this world of living beings is terrible; the consequence of actions is incomprehensible! In this case, I cannot help her even with my life." Still however, he shampooed her body, his eyes being full of the water of tears. She gained consciousness. Then she said in indistinct tones, "O dear one, I am very much overpowered by thirst." Then having spoken, "O beautiful lady, be patient; I bring water; wait here in the meantime," he climbed the tree. He saw water but could not get it. Then thinking "She will not be able to live without water," and seeing at the same time an herb called Tugaritthiā, he remembered the recipe and and thought, "Even the congealed blood

turns into water when mixed with its juice [22] I shall open the artery of my hand and give her my own blood turned into water by the juice of Tuvaritthiā, and in order to remove her hunger, I shall give her the flesh of my thigh, having cooked it in the forest-conflagration Otherwise, undoubtedly, she will not live, and what is the use of life to me if she is dead ? I have for myself the herb for healing the wound The pangs of my wound will be removed by that herb as it comes in touch with blood. It will not therefore cause her torment " He then did as he planned with the help of his knife in the bowl made up of Palās'a leaves He went to him He said to her " O beautiful one, water is obtained, so may my charming one drink it " She drank it and felt at ease He brought her meat He said "This is the meat of a rabbit that lost its life in the forest-conflagration You are hungry. So eat it " She ate it

Then having passed some time, they proceeded, following the sun to the northern direction. They came to a city called Mahāsara As the sun set, they entered the city They

put up in the temple of a Yaksha. As the quarter had hardly passed, Laxmī said, "O dear lord, I am overcome by thirst." Dharana said, "O beautiful one, wait, I shall bring water from the river." He took a small vessel and brought it. She drank it. Dharana slept. Laxmī got up in the last quarter of the night. She thought, "The fate is favourable to me, as he has reached such a condition. By what remedy can he have condition worse than this?" In the meantime, a thief named Chandarudra, who was pursued by policemen, [23] entered there being unable to walk, with jewels and other goods. Its (of the temple) door was put under a siege. The policemen said, "Oh, be you careful. He is caught. Where will he go?"

This was heard by Laxmī. She heard the sound of the steps of Chandarudra. She thought, "There must be some cause in this matter. So I shall ask what it is. Perhaps my desires may be fulfilled."

Then she went in the vicinity of Chandarudra, suggesting (her presence) by a long-drawn low voice. She asked her, "Who are you, good man and why do those people call out

at the door ?" He said, " O charming one, enough of me ! I ask however to the charming one, if there is somewhere little water here " He said, " There is, if you can tell me the purpose " Then he thought, " O the courage of a woman ! what daring ! Oh, how fine is the arrangement of words ! Indeed she must be a fitting person " Having so contemplated, he said, " O beautiful lady, it is a long tale and cannot be narrated in brief Still however hear. At present, I am a thief While having taken goods and jewels from the palace of the king, I was coming out, the policemen caught me Many policemen followed me I was alone Being exhausted to walk further, I have entered here "

On account of the darkness of night, the danger to life and the commonness of purpose, having besieged the door, in the belief ' We have attained the object of our desire,' the policemen [24] cried out Then thinking, " If fortune follows me, I have attained the object of my desire," Laxmi said, " O good man, if it is so, enough of your dejection. I shall help you to live if

you hear my words." Chāndarudra said, "May my charming one order." Laxmi said, "Hear. I am the daughter of merchant Kārtika, the resident of Mākandī. My name is Laxmimati. I am married to Dharana, the foe of my former life. I do not like my husband. He is asleep here in this temple. So accept me; leave the stolen objects here, and let him obtain the condition befitting his actions. Even though you may be arrested and taken before the king, when the night has waned, I shall say, 'This is my husband and not that.' Then he will be a present to the divine god of death."

Chandarudra said, "O charming one, it will be so; but I am fettered hand and foot. Hence, all people will know you here to be my wife whose name is unworthy to be repeated."

Laxmī said, "If that is so, what is the remedy?"

Chandarudra said, "There is here a remedy, if there is little water."

She said "How?"

Chandarudra said " Listen I have a thief's pill called the charmer of others' sight, of proven test, given to me by divine Skandarudra the veritable desire-yielding jewel If the eyes are smeared with it mixed with water, [25] even thousand-eyed lord of gods cannot see living beings, how then can a man, the denizen of this mortal world ?"

Laxmī said " If so, where is that pill ?" Chandarudra said, " In the earthen pot " Laxmī said, " If so, why do you not smear it ?" Chandarudra said, " I have no water " Laxmī said, " I will give " Chandarudra said, " I am given life by my lady " Water was given Both of them smeared their eyes He said to her, " O charming lady, so long as the merchant-son is not taken away from here, you should not go " She agreed The goods and jewels were put near Dharana They stood at one place

The night waned Dharana got up. He was caught by policemen They saw the goods and jewels, and took them from his side Then he was fettered, and let out of

the temple. He thought, "What is this? Or, it may be nothing else; only the play of an adverse fate! When it is adverse, even nectar becomes poison, even a rope a black serpent, even a puddle an ocean, even an atom a mountain, even the rat's hole the nether-world, even a good person a bad person, even son an enemy, even the mother a she-serpent, even light darkness, even forgiveness anger, even tenderness pride, even straightforwardness a deceit, even contentment greed, even truth an untruth, even the dear one harsh, even the wife an antagonist. So what is the use of thinking about this? One under its sway can not act otherwise. Even more than this mishap, [26] what troubles me is, that the miserable lady who has not experienced the separation from relatives is not seen. Or, it is better that she is not seen; for she, tarnished by the blemish attaching to me, will get the same mishap." Thinking so, he was taken to the royal palace.

He was held on the main road, as the king had no time. The day was over. He was then announced to the king, by

them thinking he (i.e. the king) had time. They said "Lord, this great rogue, in the disguise of a merchant, clever in the ways of deceit, is arrested alone with the stolen goods. Your lordship is now the authority." Then the king said, "What is the use of him? Kill him." He was then led to the street of Chandālas and was given over to the trusted Chandālas who were the hereditary executioners to the royal household. They were informed, "Eh! His lordship orders that this thief must be put to death." They said "As his lordship orders." He was given over to them. The policemen went away. The leader of Chandālas said "Whose turn is there this month for the work of execution?" Chandālas said "Of Moria." He said, "Call Moria quickly." Moria was called and he came. The leader said, "Eh, Moria, this thief is sent by his lordship and he is to be killed. So lead him to the funeral ground quickly and kill him. The day is now only a quarter. Let not there be carelessness in the night as to him being not killed in the meantime." Moria said, "It will be just as you say." He was entrusted

to Moria [27] and Moria knew him. "How is it that he is that merchant-son who saved my life. Alas ! Such is even his condition." Thinking so, Moria was dejected. He thought, "Or even the sun and the moon come to a calamity for a Muhūrta by the prankish movements of Rāhu. I very much like the order of the master on account of his (i. e. Dharana's) sight. So I shall lead him to the funeral ground. I shall know from him the real account." He was led to the funeral ground; his bonds were cut off; he (i. e. Moria) having fallen on his feet questioned him, "O respected sir, do you remember me to have been released in Āyāmukhī?" Dharana said, "O dear one, I do not remember well." Moria said, "Don't you remember? I was freed by you with great ransom after visiting the king when I was arrested as a thief though I was not a thief." Dharana said, "O good man, it is so very insignificant" Moria said, "Then tell me, respected sir, how did you come to this condition?" Dharana said "O good man, ask the fate in this matter." Moria thought, "Nothing will be served by the waste of time. He is a man

of self-respect How will he tell ? Or what is the use of the matter being told ? Strange are the pranks of fate So what is the use of my insistence in this matter ? Or he has in fact told me by speaking, 'Ask the fortune' So this is here fitting to the occasion that he should be soon released" Thinking so, he said, " O respected sir, what is the use of speaking more ? Get off quickly giving up dejection " Dharana said, ' O good man, I shall not [28] protect my life at the cost of another's life So kill me, you are merely the executor of the order " Moria said ' O respected sir, enough of the doubt of the destruction of my life This king is a good-natured person, he will not kill us even for hundred faults. But if you, respected sir, do not go away, I shall certainly do away with my life So may your honour go " Then thinking 'There is nothing improper to a good man's love'—Dharana said, " O good man, if so, then I get off." Moria said, " I am indeed favoured " Then he showed him the way Having bowed to him, Moria returned Dharana got away in obedience to his friend He thought, "Now,

where will the innocent fawn-eyed lady be? Indeed, she must have been held up by some thief when that obedient lady, leaving me behind might have got up for making water. She must have been carried off by him. She might not have spoken, suspecting my destruction. Otherwise, how is she not seen? By her disappearance I believe the preservation of my life as fruitless." Thinking so, he proceeded to find her. He took his bath in the Rijupālikā.

On this side, that Chandarudra, having gone away from the temple, went to the river Rijupālikā. He thought, "O how alarming is the nature of women that this woman all of a sudden throwing off her husband in the nether world of great miseries and rejecting her own family has proceeded with me who am not previously seen even in a dream!

Alas! How thoroughly women have gained a victory over the acts of poison, tigers, serpents, lions, sarahas, the iron age, fire, a demoness and the god of death. (24)

A woman is muddy without water, a tigress without a cave, the brows of the god

of death which are never at ease, and the thunderbolt without clouds (25)

[29] A woman is the residence of the family of false accusations, a woman is the field of evil actions in this world, a woman is the gate of evil condition, a woman is the source of evil things (26)

Women are as fickle as lightning and like poison sweet on the face, they are ruthless like the god of death and like sin worthy to be abandoned (27)

So enough of her to me Thinking that she might not even give me over, in fact, to him, he took out all the gold that was on her body and abandoned her

She thought, "In spite of all this, this is indeed nice that he (i.e. Dharana) is killed So I shall go elsewhere" She proceeded to the bank of the river Dharana with the eyes fully wide under the influence of joy, saw her. He spoke to her, "O beautiful one, whence have you come?" Then she proceeded to weep

He said to her, "O beautiful one, do not weep This worldly existence is such,

Here the living beings are indeed the receptacle of calamities. So enough of dejection. I am fortunate that I have got you."

Then she said, "O Lord, while I got up for making water, I was held up by a thief. He has not done anything wrong to me, on account of the peculiar nature of a woman and my abounding love towards you. Thinking, 'An unwilling woman can not be ravished,' he robbed me and left me here. Moreover, this troubles me more than the ill-treatment by a thief, that you are seen in such a condition."

Then Dharana thinking that it was not otherwise as he had thought, said "O beautiful one, this is a small cause. By your sight, even, this condition does not bring about dejection to me. So what [30] does this matter? Come, let us go." She thought, "O the consequences of my sins! He has come back even from the jaws of death." She proceeded with him. They came to a place called Vikārapura. They took their food and drink. The sun set. The night was far advanced. Dharana thought, "Thus it is not

proper for one overpowered by the god of death to stay here I shall then take her to her maternal uncle Skandadeva, the resident of Dantapura. Then I shall do as is found proper." He told this to Laxmi. She liked it very much. They proceeded to Dantapura.

On the other side, finding that the merchant-son is not obtained, Kālasena became very sorry and entrusted the caravan to his own trusted men. He said to them, "Eh! You should take this to the elder of that great-souled man." He thought, "Even if my entreaty to the deity is not fulfilled, still however I shall complete the vow by offering the oblation as said, to Kādambari." He sent S'abaras for the purpose of getting the man for sacrificial oblation. He arranged the ceremonial worship of Kādambari, took his bath in the mountain river, put on bark-garments, made a garland of Kanavira flowers and skulls, got the pyre made with valuable faggots, and proceeded towards the temple of Chandikā.

Now the S'abaras of Kālasena, wander-

And a number of roots were scattered near the walls made up of pointed tusks. The inner temple was covered with hide taken out within only a moment. (34)

[32] In it the auspicious lamps were lighted in skulls filled with human tallow. In it the columns of smoke were increased by pure Guggulu burning. (35)

It had Swastika marks made up by the pearls of elephants, rice and the blood of S'abara wives. In it a number of chowries hung down long and white like moon's rays. (36)

There were the groups of the hides of wild boars, long, pendent and full of blood. The ground appeared beautiful on account of the collection of the leaves of Kankelli. (37)

It was adorned with the idol of Katyāyanī, of very terrible form whose hands were occupied with a bow, a sword, a gong and the tail of demon Mahisāsura. (38)

Then having seen her Dharana contemplated. "It is possible to escape from the tiger in the forest and also from the

elephant, but, say, who are able to run away from good acts and bad acts ?” (39)

He thinking so, was thrown into the crowd by S'abaras, having tied him fast, among the rogues who were previously fettered (40)

In the meantime, Kalasena came to the temple of Chandikā He fell on his feet before Chandikā He said in choking tones, “O divine goddess, even though you have done me no favour, still you should arrange in such a way as I may not be a receptacle of miseries in the next birth” Thinking ‘You know what great misery I have got by doing a bad turn to the merchant-son’—he said to Kurangaka, “Eh, offer an oblation to the divine goddess” Then speaking “As the lord orders,” he threw an errand-carrier named Durgilaka, all whose limbs were overpowered with fear, having dragged him with hair A vessel containing red-sandal was brought [33] Durgilaka was smeared as if he were dead Kālasena drew out a sword shining like the streak of lightning It was lightly carried by him on his shoulder He said to

Durgilaka, "O good man, look upon this world of living beings well; you have to go to heaven giving up life. What should be rendered to you?" Then, being overpowered with fear, Durgilaka did not speak anything. He again asked; again he did not speak. Kālasena was dejected, for, one whose desires are not fulfilled should not be killed. Having seen him, Dharana thought, "Alas, I have also to die like him! It will be better if I am killed first; so that I may not see the death of poor beings and may do the good turn by protecting his life for even a moment. And the god of death is engaged in the acts of my downfall. Let him (i. e. the god of death) be satisfied too." Thinking so, he said to Kurangaka, "O good man, tell this to the great lord that that poor man is downcast with fear. So what is his use? I am not used to requesting. Still as your object is to be achieved, let me ask one request." This was conveyed to Kālasena. He said, "Let the good man ask anything excepting his life." Dharana said, "Leaving that man aside, kill me." Then with eyes filled with tears, Kālasena said, "Who is

he, who would offer himself to be killed solely with the desire of doing good to others ? This reminds me of the merchant-son " He swooned and fell on the surface of the earth Kis'oraka fanned him He got back consciousness He said, " Friend Kis'oraka, just observe him Who is that high-souled man who imitates the mode of the merchant-son ?" Having observed, [34] Kis'oraka said "Oh, he appears to me the same merchant-son by form, quite unressembling others. So may the lord of the village, himself observe him " Then, with joy and dejection, he observed and recognised him His bonds were untied Leaving aside the sword, he fell on his feet He said, " O merchant son, you should pardon me this fault of mine." Dharana said, " O great man, this is indeed a good turn (done) by accomplishing the result desired " Kālasena thought, ' Really he does not recognise me, hence he speaks like this, so I shall reveal myself before him.' He said, " O merchant-son, what result, desired by you, is accomplished by me ?" Dharana said, " O good man, when the killing was begun, you fulfilled my

desire of death having given up that (man who was to be killed first)." Kālasena said, "O merchant-son, what is the reason of this extreme dejection and the procedure towards death?" Dharana said, "O great man, enough now of this story. May you obtain your desired object." Then thinking 'What greatness he has!' Kālasena said, "O merchant-son, don't you remember me, who am Kālasena, the very pinnacle of ungrateful persons, who like a young elephant was thrown down by a lion and who am the cause of your own destruction though you yourself have preserved my life. I am kept alive by you. But I have done ingratitude to you. I have separated you from the caravan, and brought you to such a condition, which you did not at any time have before." Then having remembered the previous account and recognising Kālasena, whose face was downcast with shame, Dharana said, "O great man, who am I to preserve your life? It is indeed the consequence of your own merits. How are you ungrateful,[35] when you just on seeing me regret so much what you did out of ignorance? So enough

of this What is at present relevant ?" Then Kālasena, overcome by shame, did not speak anything Kīśoraka said what took place, without leaving out any detail, from the recognition of Sangamaka, to the procedure towards the giving up of life (by Kālasena) Then thinking, 'Oh, what gratitude, stable affection and greatness of heart, he has !' Dharana said, "O great man, the worship of gods and elders is indeed proper with flower-offerings, fragrant objects and sandal, and not with the killing of life And also,

There may be fire in water There may be milk from the horn of a bull There may be the nectar-juice from poison But there can never be religious merit from killing (39 a)

Indeed those ignorant of absolution who kill hundreds of lives, casting a slur upon the sacrifices of deities, obtain miseries in the hell. (40 a)

So desist from this procedure " Kālasena said, " Just as you say, (it shall be done) " Then he made a prohibitory rule for the whole

of his life, of killing life before the caravan that had entered the forest. Kādambari, excepting for the meal when there is no food or when the village or the surrounding country is looted. He worshipped the deity with flower-offerings, scented objects and sandal. He took Dharana along with all who were arrested, to his own residence, and offered fitting courtesy.

After they had dined, all the wealth which the lord of S'abaras took, all of a sudden as the caravan was put to destruction, was brought to him. (41)

The wealth consisted of fine big pearls that were produced from the temples of elephants, the tusks of elephants and the chowries of the best yaks. (42)

[36] He (i. e. Dharana) accepted that wealth and gave some of it to the prisoners; and saying—'You can move about happily,' he made them free. (43)

Even Dharana, having out of affection to Kālasena spent sometime there, was given leave by Kālasena to go. He went towards his own town and reached there after some

time The parents and the citizens recognised him His elders were satisfied The leaders of the town went out They examined the goods, and on appraising, it was found to be one crore and a quarter in worth Half a month after this, Devanandi arrived For him too, the leaders of the town went out The goods was examined and it was, on appraising, half a crore in cost Then Devanandi felt ashamed He (i e Dharana) paid the price of the goods to the citizens, and with the remainder, he realized the sentiment of manhood fulfilled by the attainment of the high idea In the meantime, the thirteenth day dedicated to the god of love, arrived The leaders of the town said to him, "Take out your chariot" Dharana said, "Enough of the childish prank" The leaders of the town praised him.

And some time passed of him, experiencing the happiness of the attainment of a high object and he spent off almost all the wealth earned by his own hands The anxiety was produced in him "Necessarily indeed, the group of the three should be followed by a man, born in the best family It is the

religious merit, the worldly merit and the fulfilment of desires. Out of these, one who has not given up all attachment, should be conspicuous (by the attainment of) the worldly merit. It is from that, these two arise, viz. the religious merit and the fulfilment of desires. And besides, this worldly merit (i. e. wealth) is the great form of a deity. It indeed increases highly the respect of a man, produces greatness, produces great deservingness, [37] yields good luck, brings beauty, brightens the family, makes the form luminous and makes the intellect brilliant. For, rich people, though not giving, become worthy of praise among people. Whatever they do, is described as nice even though it is despicable. They experience the happiness of the attainment of a high object, having the requests of the needy never broken. Therefore, even though it (i. e. wealth) is very much with me, earned by my forefathers, still however enough of it to me like the wife of a preceptor. Then, I shall earn my own. I shall go for trading in different directions." Having so thought, he requested his parents. They gave him their consent and he went with

his wife and the caravan to a city named Vaijayantī, situated on the shore of the eastern sea. He saw the king. The king honoured him very much. He put his merchandise to sale but did not obtain the desired profit. He thought, 'I have come to the sea-shore. Let me then go to the other shore. The accomplishment of the object of my desire may come about, if I go there.' He took the merchandise proper for the towns of the other shore. The vessel was launched. He went out of the city at the auspicious moment of time, day-division and date. He satisfied the needy, and gave offerings to the sea. Then, having bowed down to the elders and the deities, he took to his ship. The stones for balancing the motion were put in. The sail was filled (with wind). The ship was let loose. It proceeded towards the China-dvīpa.

On another occasion, as some days had passed, [38] when the vessel was sailing like a Nārācha-arrow released by an expert archer, while the sun stood in the middle of the sky, the wind began, shaking the world as it were, making as it were the sea tremble,

rooting out as it were the collections of principal mountains. Then the ocean was agitated, making the mouths of rivers flow in the opposite directions and roaring like the celestial elephant Airāvana. The sailors became dejected. Then at the very beginning of starting, the sails were removed; and the sailors dropped down the anchor-stones, which were as it were the hope of life. Still, after holding on for some time, the ship wrecked. The merchant-son obtained the plank on account of his life still remaining, and crossing the sea day and night, he touched the Suvarna-dvīpa. He thought, "Oh, the consequence of Fate! I do not know the condition of my beloved and followers. Or why should I regret? The same Fate is an authority here!" Then he took his course of food with plantains. The sun set. He made the bed of creepers. In order to remove cold, he struck fire by the process of rubbing blocks of Arani wood. Resting for some time, he bowed to his elders and deities and slept. The night passed away and he got up. The sun rose. He saw all the part of ground which was touched by fire turn into gold.

He contemplated, "Oh, this seems to be a metal-field, so I shall here prepare gold. He made bricks and marked them with the name of Dharana and while they were moist, he made blocks and when he baked them, they became gold ones. Thus he made [39] ten thousand blocks of bricks. Then he tied the separate halves of the boat.

From China, a ship belonging to merchant-son Suvadana filled with useless merchandise came to that part of land. It belonged to the town of Devapura and it had taken up Laxmī while it touched another island. And the merchant-son saw the broken halves of the boat. The anchors were cast by the order of Suvadana. The sailors came. They saw Dharana and said, "O great man, the merchant-son named Suvadana, the inhabitant of China, who belongs to the town of Devapura is waiting in the ship and asks you to come. We are going to the shore." Dharana said, "What is that ship filled with?" The sailors said, "O good sir, that merchant-son has run down in prosperity due to his fate, but not in manhood. His ship therefore is not filled well with precious

goods." Dharana said, "If it is so, may the merchant-son come without any obstruction to this much distance." This was put before Suvadana. He came and Dharana said to him, "O merchant-son, you should not get angry. I ask you something on account of certain reason." Suvadana said, "May you speak." Dharana said, "Of how much worth in money, is there property in the ship?" Suvadana said, "O good sir, on account of the adverse nature of my fate, I am ruined. Still, as one should not give up human effort, I, whose value of merchandise is only the spirit, have started to Devapura having taken goods worth only a thousand gold coins." Dharana said, "If it is so, then give up the merchandise. Load your ship with my gold. When you reach the shore, I shall give you one lac worth in gold." Suvadana said, "What is the use of a lac worth in gold? You alone are very much." He (i. e. Dharana) gave up [40] his previous vessel. He filled it with gold. The number was settled. Dharana came upon the vessel. He saw Laxmī. He was satisfied in his heart. She became afflicted. Dharana said to Suvadana, "This is my

wife." He also became glad The ship proceeded. It crossed the distance of five yojanas only

In the meantime, a demoness named Suvaranā, the mistress of Suvarana-dvīpa came there, moving through the sky and shaking the sea by her swift coming She was unpleasing to the eyes like the ill-timed lightning She said, "Oh, villain of a merchant-son, without doing a grateful act for me, where do you go taking this my wealth?" She held up the vessel and said, "O sailors, this wealth cannot be taken without giving me a human sacrifice So either give a human sacrifice or abandon this wealth Otherwise, I shall kill you If you do not give even a single one of these, I shall wreck your ship having produced a calamity" Dharana thought, "Oh, this Suvadana will be deprived of his wealth! He is a benefactor by getting me Laxmī She also says so Therefore, this is only suited to the occasion I shall be a human offering." Having so thought, he said to the demoness, "O divine lady, I have done so, without knowing So do me the favour I indeed am the man as an offering.

Accept me." She said, "If it is so, then throw yourself into the sea, so that I may kill you." Laxmī thought "I am favoured by the divine lady," Then Dharana said, "Friend Suvadana, you should take Laxmī to my elders." So speaking, he threw himself into the flow. She then pierced him[41] with a pike and took him to Suvarna-dvīpa. Thus the demoness was satisfied and the ship started towards Devapura.

In the meantime, he, whose life had reached the throat, was seen in good time, by Hemakundala who had started towards Ratna-dvīpa. He recognised him. The demoness was known to Hemakundala before. Then speaking 'Alas, why is this improper act done?' he was released from the demoness. The dressing of his wound was done by the recipe of the twig of the herb described before. He, on account of his life still remaining, became conscious. He recognised Hemakundala. Dharana asked him the account of S'rīvijaya. Hemakundala narrated it to him, telling that that high-souled one had his life preserved. Dharana was satisfied. Hemakundala, taking Dharana started to-

wards Ratna-dvīpa. He reached the island named Ratna-dvīpa. There the herd of deer, being attracted by the sound of pleasant music begun by women of serpents and Gandharvas, paid attention to it and stood motionless. There the circle of directions was made fragrant by astringent and fragrant smell of Mustā grass thrown up on the surface of the earth battered by the strokes of the snouts of proud wild boars. It was full of thousands of lakes abounding in naughty royal swans in pure waters made fragrant by the pollen of flowers fallen from the trees on the bank. Its extensive lawns were worshipped as it were by the collections of flowers fallen from the tops of great trees. There all the groves of betel-trees were embraced by the collection of freely growing betel-creepers. There the amorous pleasures were commenced by Vidyādhara couples in the groves of uneven, thickly grown and fragrant Mandāra trees. There the forest of tall sandal-trees dropped down broken on account of being pulled by thick trunks of proud wild elephants. The waters of the sea, there, were laughed at as it were by

the thick groves of Tamāla trees which stood in the vicinity of the sea-shore. There the places were full of the sound of the collections of various birds, made happy by the water of uneven and beautiful beds of young trees. It was the dwelling-place of Siddhas and Vidyādhara. It had on it a high mountain named Ratnagiri. And also, [42]

It was closely embraced on all sides with the hands in the form of uneven waves, rising high, by the sea, like the graceful body of a beautiful woman. (44)

Having arrived there he passed through the mango-grove, being as it were bowed by the trees bent by the burden of fruits; being worshipped as it were by flowers of various trees, which fell as they became ripe; and being welcomed on arrival by bees humming with pleasing sound produced on account of drinking lotus-honey. (45-46)

He sat on the side of the well, waited for a Muhūrta, took mangoes, bathed in the well and took his meal. Dharana said to Hemakundala, "How did you come to this condition?" He narrated to him the account

as it stood Hemakundala said, " O cruel-heartedness ! Then what is the use of him ? Say, what should I do for you ?" Dharana said, " All things worthy to be done, are done but my wife is in a bad condition, so bring about my meeting with her " Then having thought, " I shall unite him with her after getting him big jewels from Ratnagiri," —Hemakundala said, " I shall unite you with her, but in this island there is a mountain named Ratnagiri There my friend, a Kinnara named Sulochana lives So having seen him, I shall take you indeed to Devapura The union with her of him who has gone there, will as a rule take place indeed " Dharana assented to this Then having taken Dharana, he started to the Ratna mountain.

And he reached Ratnagiri—where the collections of plantain trees were slowly swinging with sweet wind, where in the forest groves, Kimpurusas and yakshas enjoyed meeting in groups (47)

It was full of noise of birds, satisfied with the juice of fruits of various kinds growing in the forest groves There the

Siddhas were embraced by their beloved ladies who were alarmed with the deep roar of the sea. (48)

There the sweet music was begun in the forest on the peak by the gathered bards of Siddhas. There the groups of peacocks were dancing, being pleased with the sound of the drum of the music. (49)

There the groups of Kinnaris and Siddhas were pleased but were made anxious by the groups of peacocks. There the shade of the groves of Lavanga and Lavali creepers were enjoyed by the groups of Kinnaris. (50)

There a number of jewels shone bright on the beautiful and shady jutting rock of jewels. It was marked by steep hills standing in groups. It was Ratna-giri. (51)

Then having come there, he began to climb it with curiosity. It blocked the way of the chariot of the sun by means of the collections of the jewel-peaks, high and very big. There the surfaces of the wide pearl-stones were coloured by Alaktaka paste of the feet, that walked gracefully, of various beautiful Siddha and Vidyādhara women.

Its steep jutting rocks were full of the herds of proud wild elephants, who were drawn there by the rippling sound of the streams that flowed out from the hollows and the caves. There the Vidyadhara couples slept happily being tired with the strain of violent love-sports in the inner side of the groves of freely grown Mādhavi creeper. How? [44]

There the heat of his exhaustion was removed by cool and sweet breeze, strongly smelling of the fragrance of sandal trees, Lavanga creepers and Lavalī plants which were set into motion (52)

He was observing it. It was full of innocent women of Siddhas who were laughed at by their clever lady-friends, — women who being already enraged in love on seeing their forms reflected in the walls of translucent jewels of the beautiful cave-houses, were made more enraged on seeing their lovers enthusiastic to pacify them. At some places, it was fanned by active and strong movements of the freely grown chowries pure like the moon-rays and clear like dew, of the collections of beautiful yaks, moving on the

mounds. At some places, the parts of land were full of the roaring sound of proud lions, who stuck their feet high on the lap of the surface of the sky, whose manes shook and who were struck with terror on hearing the thunder of terrible clouds that gathered on the jutting rocks. It was beautiful with serpent-couples who were full of joy with sports and jests in the lap of thick and lovely sandal-forests. Then climbing the peak of Ratna mountain, the very saffron-mark of Ratna-giri, he went to the mansion of Sulochana. Its steep hedge was surrounded by small plantain trees. It gained a victory over the palace of Indra by its beauty. It had beautiful statues placed on the big pillars for ornamental pending arches. Its steep walls were beautiful with paintings. It appeared beautiful with altars and fine windows. It had translucent floor of jewels. There the ceremony of worship was performed by fragrant flowers. There he saw Sulochana, playing upon a lute along with Gandharva-dattā. He was welcomed by Sulochana. The proper ceremony of welcome was accorded to him. Sulochana asked

Hemakundala "Whence have you come and from what place is that great man, and for what purpose have you come ? " He (i. e. Hemakundala) narrated the purpose of coming, beginning from his meeting in good time with Dharana on Suvarna-dvīpa, and ending with the giving of jewels contemplated by him " He also heard this with eyes blooming with joy Then having waited there for some days, he (i. e. Hemakundala) took big jewels Dharana was then led by him to Devapura He was left outside the city, and was given the jewels [45] He (i. e. Hemakundala) said, "Stay here and wait for your wife " Dharana assented to it Hemakundala went away.

Dharana, again passing some time outside, entered the city There he was seen by merchant Toppa Thinking " Oh, he seems to be alone, unseen before and bearing beneficial form ! So there must be some cause ! " - he (Toppa) led him home speaking in pleasing terms The courtesy was shown The merchant asked, " Whence have you come ? " He narrated his account beginning from his stay in and departure from Mākandī and ending with his arrival in Devapura He

deposited jewels (with Toppa). He said to the merchant "Conceal these." The merchant concealed them.

On this side, soon after Dharana fell into the sea, Suvadana consoled Laxmī. He said, " O charming one, the world is such. Here the meetings end in separation. So you should not be dejected. He has been lost not only to you but also to me." Then Laxmī, full of deceit, said with her eyes filled with the water of tears, " What dejection have I when you are alive ?" Then as few days passed, Suvadana seeing much gold placed in the ship, thought, " That poor man is indeed dead. This gold is much. His wife is young and beautiful. She is after my mind. So what is proper here ? Or, this is proper that she should be accepted (as a wife). Which man who is not a fool will abandon the wealth that has of its own accord come ? So I shall take her as my wife." Then thinking, " Women can be won with jokes," he began jokes like an [46] accomplished lover and won her heart. He used the word ' wife.' He took gold for himself. Some days passed. The boat came to the

shore Suvadana saw the king with many nice things He (i e the king) was satisfied The king did him favour saying, "Your ship will be free from duty" He then went to his ship

In the meantime, having known that the ship had come from the country of China, Dharana went out He saw Suvadana and Laxmī He was glad at heart, but Suvadana and Laxmī felt ill at ease The seat was given to him They asked him the account and he narrated it to them Then Suvadana thought, "Oh, the consequences of my actions ! What adverse nature of my fortune ! Only I did an improper act, but the object of my desire is not accomplished" Having so contemplated, he said, "O respected sir, it is nice that you are alive ! So take this your property" Dharana said, "O merchant-son, even this life belongs to you through whom this meeting with Laxmī has taken place What is then the worth of property?"

Some time passed away He said, "Come, let us enter the city" Laxmī said, "O dear one, we shall enter to-morrow, for,

to-day, my dear one should stay here." He assented. He had his bath. Laxmī and Suvadana planned, "We shall kill him by some means this very day, in the night after he has taken his food and drink. He was made intoxicated. He was made to drink wine. He was given food. The day passed away. [47] The night came. The bed was spread. He and Laxmī sat. She put a noose round the neck of him—who was under the influence of wine and was experiencing indistinct condition as if he were in a dream;—but he bent down. Suvadana and Laxmī thought that foolish Dharana was dead and they left him on the sea-shore. They went to the ship. He (i. e. Dharana) gained his consciousness by the sea-breeze. He contemplated, "Alas, what is this? Is it a dream or a magic or the mental illusion or truth?" He recognised the sea-shore. He felt sure that it was the truth. Having got up, he thought, "Oh, the action of Laxmī! Oh, the manliness of Suvadana! Or, like a vicious horse she has started on a wrong path; like the enjoyment of Kimpāka fruit, she has yielded evil results; like the

action badly performed, she has produced demerits, like the night of the final annihilation, she is covered over with the qualities of Tamas (darkness, in the case of night) A woman is indeed of this type And also,

Fire can be grasped with ease, and even wind and a serpent by some way, but the mind of a woman cannot be grasped even by many thousands of ways (53)

Then why talk about her ? This is not fit for Suvadana Or, a woman, is like wine, increasing intoxication and passion He also acted like this, with his mind infatuated by the poison of the objects of senses "

Thinking so, he was seen at the time of the dawning of the sun, somehow, by men (who were) engaged by the merchant (i e Toppa), and whose eyes were filled with tears (54)

They said, " O merchant-son, [48] we were sent for the purpose of finding you out in the night by merchant Toppa who had a suspicion since you did not return You are found now after great difficulty So come, let us go Set at ease the

heart of the merchant, burnt by the fire of many anxieties." Then thinking, "What a difference between men!" Dharana proceeded, entered the city and saw the merchant. In a lonely place, the merchant said, "Dear one, whence have you come? Why do you appear dejected?" Then thinking, "This is shameful and unworthy to be narrated."—Dharana whose eyes were filled with tears did not speak. The merchant said, "Dear one, I have heard that a ship had arrived from China. Have you met it or not?" Then Dharana said in tones choking (with grief), "O Respected sir, I met it." On account of the excess of grief the tears began to flow. Then thinking, "His wife must indeed be dead; otherwise how could he have such a degree of sorrow?"—merchant Toppa said, "Dear one, was it the same ship?" Dharana said, "Yes." The merchant said, "Is your wife all right?" Dharana said, "Respected sir, all right." The merchant said, "What is then for you the cause of dejection?" Dharana said, "Respected sir, it is not worthy to be narrated." The merchant said, "Then why are

you dejected ?” Dharana said, “ I am !” The merchant said, ‘ What is—‘ I am ’ ?” Dharana said. “ This ” The merchant said, “ What is—‘this’ ?” Dharana said, “ Nothing ” The merchant said, “ Dear one, what is the use of speaking such vague expressions ? Tell the truth [49] And I am not unworthy to be told I have become your elder.” Then thinking it is not proper to break the order of an elder, Dharana said, “ As it is the order from your respected self, even the matter of such a nature is spoken by me ” The merchant said, “ O dear one, there is nothing improper in following the order of elders ” Dharana said, “ O respected sir, if it is so, my wife is well as to her life but not well as to her character ” The merchant said, “ How do you know ?” Dharana said, “ From her action ” The merchant said, “ How ? ” Then he narrated all the account beginning from his food and ending with the sea shore.

Having heard that, merchant Toppa became angry with Suvadana Having left Dharana, he went to the king. He requested the king against Suvadana, as the facts stood Suvadana was called by the king

and was asked, "O merchant-son, your wealth is heard to be enormous. So tell clearly how you earned it." Then Suvadana, who had no suspicion said "Sir, it is hereditary." The king said, "How did you come by your wife?" He said, "She was given to me by elders." Then merchant Toppa was excited. He said, "Wholly false, sir!" Suvadana said, "Then what is true in this case?" The merchant said, "The property and the wife belong to Dharana. This is the truth." Then Suvadana, whose heart was agitated, said, "O extraordinary astrologer, what is the test in this case? This is the royal court." Merchant Toppa said, "The royal court is common to all; and as to the test, he (Dharana himself) lives." Suvadana said, "O great king, I have not [50] heard even the name of Dharana. May the lord examine the matter." The king said, "O merchant, bring Dharana, and you (Suvadana), bring the woman." Both of them sent their own men with royal officers. They brought Dharana, whose mind was made prone by the pressure of the merchant, though he did not desire it himself; and others brought

Laxmī, whose heart trembled with fear. The king saw them and said " O charming lady, have you anywhere seen this merchant-son " She said, " Sir, I have not seen him " Then he asked Dharana, " O merchant-son, is this your wife ? " Dharana said, " Sir, what is the use of asking this ? Your lordship has heard what she has spoken " The king said, " O merchant-son, it is therefore that I ask ! " Dharana said, " Sir, if such is the insistence of your lordship, she was my wife then and not now." The king said, " Was this merchant-son seen by you ? " Dharana said, " He himself knows it " The king said to Suvadana, " O merchant-son, have you anywhere seen him " Suvadana said, " I have, sir, not seen him." The king said, " Let it be, what is the use of this ? Tell, you, what is the amount of property in this case ? " Suvadana said, " Sir, the ten thousand blocks of gold bricks are in question here, - moreover there is some insignificant goods " The other (i. e. Dharana) also was asked Dharana said, " It is just so " The king asked, " Eh, what is the amount of your blocks ? " Dharana said, " Sir, I do

now know." The king said, "How do you not know the amount of your own goods?" [51] Dharana said, "I prepared them in such a way that I do not know the amount." Then the king said to Suvadana, "O good man, may you tell." He said, "O lord, I even do not know (their process) beyond doubt." The king said, "Oh, if the matter so stands, what should I do?" Dharana said, "Lord, it does not matter very much; why speak more? I do not contest against him. Let him then take my wife and property." Suvadana said "O great men, even this is very much of you that you do not bring an accusation against me." Dharana said, "I am (only) shown as your accuser!" Suvadana said, "If you are not my accuser, why do you then proceed with the action?" Merchant Toppa said, "O shameless sinner, having even acted thus, do you also speak in this manner?" Merchant Toppa again said with extreme anger, "O great king, what is the use of speaking more? If this is not the property of Dharana and that woman not his wife, I put then my life along with all my belongings for forfeiture. Let your lordship order all

ordeals" Dharana thought, 'He is drawn indeed by the bond of love towards me So even at present it is not proper to show indifference' He then said, "Sir, if this is the insistence of the sire, then enough of ordeals There is indeed another remedy" The king said, "Say, what sort of remedy?" Dharana said, "Lord, those my blocks are marked by my name" The king [52] said, "What is your name?" Dharana said, "Sir, Dharana" He asked even the other The other said, "Sir, Suvadana" The king said, "If so, then the matter is clear, only bring some blocks here" Then the commission was sent, the blocks were brought, the king saw them from outside, but did not see the name of Dharana He said "Eh, here there is no name of Dharana!" Suvadana said, "Your lordship is then the authority Moreover, sir, he even still holds his life having spoken a great lie in the presence of the lord! Your lordship has known what he proved." The king said, "O Dharana, what is this?" Dharana said, "Sir, it is not otherwise (than what I said), having got them broken in the middle, may your lordship observe."

Having then heard this, Suvadana felt agitated and merchant Toppa became glad. The goldsmiths were called; the blocks were broken and the name of Dharana was found. The king became angry with Suvadana and Laxmī. He said, "Eh! kill this great rogue bearing the disguise of a merchant; banish this not-Laxmī who has spoiled both her life and character, from my kingdom; hand over all this wealth to merchant Dharana. Moreover, say, great man, what else should I do for you?" Dharana said, "Lord, enough of this wealth to me. May your lordship do me the favour by offering protection (non-fear) to Suvadana." Having then thought, "Oh, what greatness he has!" the king said, "O merchant-son, [53] this is not proper; still your words can not be transgressed; so you know that best." Dharana said, "This is the favour of the lord; so I am favoured by your lordship." The king said, "O merchant-son, accept your property." Dharana said, "As your lordship orders." Then being headed by the commission of principal citizens from the king, Dharana, along with Suvadana went to the shore.

The gold was counted by the committee and was handed over to Dharana. Then Dharana said, "O Suvadana, give up dejection, have your manhood, who does not commit error by the pressure of fate? Moreover, I have promised you a lac of gold, but by you on account of the generosity of heart thought much of my own self and not of a lac of gold. You said, 'What is the use of a lac of gold? You alone are very much to me.' This word of respect is priceless. So accept now that which you think proper." And being thus spoken, Suvadana felt ashamed. He did not speak. Then having taken eight lacs of gold, Dharana, after paying his respects to the king and putting all goods in order, went to the house of merchant Toppa. He stayed for some time with the merchant. When the time for meals arrived, they took their bath and their meals. After meals, Dharana, having fallen on his feet, said to merchant Toppa, "I beg of my sire something, if the sire does not turn down my request." Then merchant Toppa, with his eyes dilating under the influence of joy,—having thought, "Oh, I am

satisfied ! Oh, I am fortunate ! Oh, how good my life has been ! Oh, my birth is well-fulfilled ! [54] For, even such a great man, who is veritably a desire-yielding tree of all beings, and who is the desire-yielding jewel of three worlds, requests me !"—said "O dear one, even if you beg of me my own wife along with my sons and servants for the purpose of making them your slaves, still I, being attracted by your action behoving a great man, will not break your request." Dharana said, "Sire, if it is so, then give me three promises." Having smiled a little, merchant Toppa said, 'Dear one, who will be able to control a person who breaks one promise, in breaking three promises.' He then gave him three promises. Having said, Sire, 'I am favoured,' he asked the treasurer of merchant Toppa to hand over those thousand priceless jewels deposited into his custody,—the jewels which were given by Vidyādhara Hemakundala. Then he (i. e. the treasurer) having taken them handed them over saying, 'Whatever the respected one orders.' Then having taken half of them

and after making the worship of the feet of merchant Toppa, he again fell on his feet, speaking, "Sire, this is the request!" Then having thought for a long time, "Oh, how I am deceived by him! If I do not accept, he will take ill. He has checked me from my future (denial)"—merchant Toppa welcomed Dharana saying, "My dear one, your request is granted."

Then he, being much honoured by the merchant, came to his own city with a great caravan. The report spread among people that Dharana had come. The king went out to meet him. Having been led with great pomp, he entered [55] the royal mansion. There he, after his bath and decoration, was given respect by the offering of courtesy. Then he went to his own mansion. His parents were satisfied. They gave many alms. They then invited the king and with him (i.e. the king) he was even given more respect. The Brahmanas, knowing four Vedas and others, were honoured with deserving respect by him. And they also in turn paid their respects to him. Then his parents asked, "Dear one, where is your wife?" Dharana

said, "Enough of her talk." They thought, "Alas, has she done what fittingly a woman would do ! So enough of injuring his vitals by these words. We shall know it from another source." In the meantime the king, whose heart flushed with his (Dharana's) manliness and whose eyes bloomed with wonder, went to Dharana for the purpose of promulgating his order along with the beating of a drum. Dharana offered him fitting courtesy. He was asked the reason of coming; and the king gave his own opinion. Then, having fallen on his feet, Dharana said, "Lord, enough of drums; but as your lordship should be obeyed, I beg the request." The king said, " May the respected one speak out. " He said, " May your lordship set all the imprisoned living beings free in your kingdom and offer non-injury (non-fear) to all living beings. Then he said "What large-heartedness he has ! O the action of the merchant-son deserving a great man !" Having spoken like this, he ordered the attendants, "Eh, by means of the gong of the prison, let the release of all the prisoners in my kingdom be made. Let the non-fear (i. e. protec-

tion from the attacks of others) be given to all living beings' Then, having spoken, "Whatever your lordship orders" – they fulfilled the order of the king. His parents also were satisfied with this act deserving a good person [56] They, with their eyes wide open with joy, did the fitting honour to the king. Then passing some time with Dharana the king went out

Even Dharana, in company of his friends who met after a long time, went to the garden named Malayasundara. He found in the bower of a betel-creeper, the son of a good family Revilaka by name who had come there for sport and who was appeasing his angry beloved. He (Dharana) was reminded of Laxmī. He contemplated, "Oh, how the hearts of passionate people do not see the highest object!" He acquired the averseness to the world. He went to the As'oka grove which was situated in one part of the garden.

And he saw there a teacher named Arahadatta on a clean seat, surrounded by his pupils. His passions had died away (55)

His mind was quite pure. He possessed

57. 1.]

knowledge. His body was emaciated with various penances. He had conquered the god of love and also his mind was fixed on the absolution which is beyond physical pleasures; (56.)

Having seen him, the thought came to Dharana,—“ He alone who has given up the residence in the household successfully lives in this world. (57)

Wife, wealth, relatives, mother and father are like illusive magic-show. Still a man practises sin. (58)

The sense of gratitude toward the wife and others also result in infatuation; because there is no other gratitude for mortal men except religion. (59)

And religion too can not be acquired by those whose inflow of actions is not turned back. The turning back of the inflow of actions is not possible for those who live the life in a household. (60)

[57] Surely there is the sinful activity. With the sinful activity injury to life increases. A religion performed with injury to

life is not laid down by the givers of scriptures. (61)

Even at the end, all should in the world of living beings abandon (1. ■ the householder's life) as ■ rule, enough then of that sin " (62)

Thinking thus, he in whom the thought-activity in relation to right conduct was produced approached along with his friends the feet of the teacher which were sinless and bent upon absolution (63)

He along with his friends bowed down to that divine teacher and the recluses And they gave the benediction to attain religion to all of them with due ceremony. (64)

They sat on the clean surface of the garden in front of the recluses And the teacher asked them in sweet tone, " Whence have you come ? " (65)

When he asked like this, Dharana said " O divine sir, we are from this place, Moreover, I have a mind to give up the life of a householder So may the divine lord order what I should do " Then thinking, " What a form he has ! What man-

ners he has !” Arahadatta, in order to test his intention said, “ O dear one, the constraint which is the receptacle of all happiness, should be practised by one who has abandoned the householder’s life with a desireless mind, having chastised the senses which are engrossed in their respective objects of pleasures and having extinguished the fire of sinful taints. And it is extremely painful to the soul who is influenced by the endless impressions of the objects of pleasures. Even after giving up the world, some do not become successful to observe it on account of the taint of actions done before; they get perplexed; they take to false resorts. These people have given up constraint. O long-lived one, they are neither the householders nor the friars and they destroy their manhood, making it useless for both the worlds. [58] When it is so fixed, it is not proper to renounce the householder’s life without assessing oneself and without thinking what is worthy to be abandoned and accepted.” Dharana said, “It is just such as you order. But, My notion is that the householder’s life is worthy to be abandoned; and the ascetic

life is worthy to be accepted. The comparison and discrimination is for those beings who are under the sway of miseries. (66)

The teacher thought "What meritoriousness he has ! He has understood the world as it stands. To him has come the knowledge of the religion of Jinas. So I shall praise it (i.e. religion of Jinas) and (show) the difficulty of its achievement, so that his friends also may come to enlightenment " He said, " O dear one, hail to you ! For you have known what is worthy to be known. You have obtained the knowledge of the religion of Jinas which is difficult to be obtained by all people. So make this (knowledge) successful by following it properly, so that, the object desired by you, may be accomplished ! Indeed the people who have not practised the path of the highest good which is without the sinful transgressions, are not of such a sort, but they are addicted to the objects of pleasures and can not see the highest goal. And hear my life which contains such an incident " Dharana said, " May the divine lord narrate " Arahadatta said, " Hear,

In this very country there is a city named Achalapura. There was a King named Jitas'atru and he had two sons named Aparājita and Samaraketu. Aparājita was the heir-apparent, while the other was a prince. For the maintenance of his status as a prince, the city of Ujjainī was given to him (i. e. Samaraketu) Thus some time passed away. On some other time, the king of the border named Samarakesari attacked the city. [59] Then Aparājita went in order to punish him. Aparājita punished him. While coming, he came upon the teacher named Rāha, the rise of merits incarnate, the desire-yielding jewel of all desires, in a place called Dharmārāma. Having seen him, the averseness to world was born in him. He asked him the religion as it was. He told it to him according as it was preached by great teachers. He gained knowledge. His action that deludes the right conduct was destroyed and quietened. Then he, realising this world of living beings like the illusive magic-show, took to renunciation. He attempted towards constraint and penance.

Some other time, he, always wandering

at the feet of the master in proper constraint, came to a place called Tagara. In the meantime, the recluses of revered Rahu Ks'amās'ramana, the pupil of teacher Rāha came there from Ujjainī. They were properly received. They were questioned as to whether the monastic life in Ujjainī was free from molestation. They said, "The monastic life is nice there. Only the prince and the son of the chaplain are bad. They molest the recluses according to their powers. The molestation is with regard to them."

Having then heard this, Aparājita thought, "Oh, what carelessness Samaraketu has! He can not control even his servant. So taking permission from the teacher, I shall go to Ujjainī. I shall make those boys quiet, so that they may not gather the roots of ignorance. By the development of worldly life, the hatred for the recluses is produced. I possess the power to make them quiet." Then he took the permission of the teacher, the teacher sent him and he came to Ujjainī. He entered the fold of revered Rāhu Ks'amās'ramana. He was offered courtesy as was proper [60]. The time for

begging the alms came. He started. The recluses said "You are a guest; so wait here." He said, "I can not wait. I am dependent upon myself for food etc.; only show me the houses which are prohibited for alms." A boy-pupil prohibited him saying, "This is the house of an adversary; do not enter it." – and the boy-pupil returned. He first entered the house of the princes. In a loud voice, he cried out the religious benediction. The attendants of the harem were afraid on seeing him. Then having thought, 'Alas! the sage will be maltreated!' – they signed him to go away quickly. Having then disregarded them and feigning deafness, he cried the religious benediction with loud voice. In the meantime, on hearing the sound of the religious benediction, the princes, with their lotus-like faces gladdened, came from the terrace of the mansion. The door was closed. They bowed to the recluse very fervently. He gave them the religious benediction. They said, "O recluse, dance," He said, "How am I to dance without song and music?" The princes said, "We shall do song and music."

The recluse said, "Well!" They did the song and music without proper beats' Though in the heart not angry, the recluse became (externally) angry He said, "O sons of a cowherd, why do you ask me to dance with this knowledge?" On hearing this, the princes got wild and rushed against the recluse with the purpose of striking him

Thinking, 'There is no other remedy', he dislocated one in all his joints, having taken them lightly, as he was clever in the tricks of fight and his mind was full of mercy [61] Then ran the other, he too got the same deal Then, having opened the door, the recluse went away He sat in one place being engrossed in the reading of scriptures The others (i.e. the boys) also remained unconscious at the very place The servants saw them, and called them after having sprinkled them with water. When they did not speak, it was then announced to the chaplain and the king just according to the account of what happened (lit. this) 'A certain recluse did the boys thus' Then having seen them, the king went to the teacher. He bowed to the tea-

cher and said, "O divine sir, excuse me this fault of the boys." The teacher said, "I don't know what it is." Then the king narrated the account. Then the teacher said, "On account of the power of love for the fulfilment of the order of one who has given up attachment, and on account of strong non-attachment to the body of this world and fear (for the loss) of the next world, the recluses forgive all living beings and they (do not injure them) even at the fear of life. Still however if some one might have done it with some cause, I shall get it then asked to the recluses." Then the recluses were asked by the teacher. They said, 'Divine sir, we do not know.' The teacher said, "O great king, the recluses have not done this." The king said, "O divine sir, a recluse has done it. There is no doubt about it." The teacher said, "O great king, if it is so, then it must be like this. There is a recluse who has come as a guest. He might have done this." The king said, 'O divine sir, where is that recluse?' The teacher said, "Show him to the king."

A hermit showed him in meditation not

very far in the vicinity of a S'ala tree [62]
 The king recognised him He, being ashamed
 of the faults of the boys, bowed to him
 The recluse gave the religious benediction
 Then he said, "O great S'rāvaka, is it
 proper that in your kingdom, there is the
 insult of recluses, and the state of having
 no master for the princes ?" Then the king,
 with his eyes filled with tears, said, "O divine
 sir, I am very much ashamed of this careless
 act This is my fault Still may the divine
 one do the favour, and set up (the joints
 of the limbs of) the princes " The recluse
 said, "I shall join them (i.e. limbs) along with
 the quality of right conduct also, not other-
 wise " The king said, "O divine sir, I agree
 to it, only the princes should be asked "
 The recluse said, "Ask soon " The king
 said "O divine sir, they are unable to
 speak " The recluse said, "Come, we shall
 go there I shall make them speak " They
 came to the princes. They saw the princes
 like great austere sages, with all their acti-
 vities abandoned The recluse took under
 his control only their mouths He asked
 them, "O boys, this is the foreboding of

the blossoming of the flower of the tree of actions produced out of carelessness and maltreatment of the sage; and its fruit will be the great pain in the hell. If you then feel repentance, then take to hermit-life which is the axe for tree of actions. I shall make you free from this calamity and become the helper of you who are prepared for the acquirement of the other world." The boys said, "O divine sir, this is the favour. We are ashamed of this act of carelessness; we feel great repentance; [63] if the elders permit us, we shall take to hermit-life. Then the elders permitted them. The recluse joined them by putting together the joints of the limbs and also by putting in them that great merit (of right conduct) Then they took to hermit-life. The merit of a recluse ripened in them. And some time passed of them, doing just as they were asked. And on account of the rise of actions in the son of the chaplain who was one of them, the malice to the teacher was produced in him with the idea, 'I am made a hermit with force by the sage.' He neither censured the teacher nor confessed be-

fore him Then having died, on the expiry of his due age, he was born in Is'āna-heaven and enjoyed there celestial pleasures Some time passed of him who remained submerged there in the ocean of pleasures

Some other time, when he was surrounded by charming celestial damsels, the garland of fragrant flowers withered, the desire-yielding tree shook, the bashfulness and the beauty disappeared, the celestial clothes faded, a sense of degeneration was born, the sleep came on him, the passionate desires were destroyed, the sight flickered, the trembling was produced, and the sense of disgust increased Then he thought, "Alas, what is this!" He recognised the signs of his fall, he felt dejected in the heart, the attendants also felt sorry, the celestial women began to weep Then, "What is the use of these acts of infatuation? I shall then ask Tirthankara Padmanātha, "Where am I to be born? Shall I be awakened to knowledge easily or not?"—with this idea, he came to the country of Pūrva-videha [64] The lord of three worlds was bowed to by him and he asked (the questions) The divine

lord said, "Your birth will be in the city of Kausa'ambī in the southern half of Bharata in the Jambu-dvīpa. You will be awakened to knowledge with great difficulty. You have taken up the seed of ignorance in this way by the malice to your teacher." The account of his previous birth was fully narrated to him. He then contemplated, "Alas, the result of even this much malice towards the teacher is so terrible!" The revered lord said, "O beloved of gods, it is less in this case. Here indeed, a grateful man should think well of the benefactor of this world; what then to talk of the benefactor of the other world? The teachers are the benefactors of the other world; because they destroy the disease of false knowledge; they drive away the darkness of ignorance; they put one in the process which help to acquire the highest place; drive one onward through obstacles; and deposit in one the jewels in the form of merits. Thus, O beloved of gods, they free one from the existence in this world which is full of birth, old age, death, disease and grief; and take one to absolution and highest happiness. Then ma-

lice towards people like these destroys the right belief as it is the malice towards merits, it produces ignorance it removes good acts. Then those souls, O beloved of gods, get bound so much to action even within a moment, which fully ripens in such dire consequences that they obtain ignorance and false knowledge lasting for a number of births

The persons, with right knowledge and right belief, who have completely given up carelessness, and who have no desires for this world or the next, cross as a rule, the ocean of births (67)

And not the remaining " The god thought, " It is like that, and not [65] otherwise. So, I do not know, what will this acquisition of ignorance result in, for me ? " The divine lord said, " It has a small root-cause, so it will end in the next birth " The god said, " O divine sir, through whom ? " The divine lord said, " Though your brother bearing another name Mūka " The god said, " Divine sir what is his first name and for what purpose is this second one ? " The lord said, " Hear,

His first name is As'okadatta ; but (this second name) Muka is by this reason. In this very Kaus'ambi, in the times gone by, there was a merchant named Tāpasa. Though he performed acts of giving alms etc., he was very careless; though he had great wealth, he kept himself engaged in his profession always. Then having died under the taint of the meditation of painful things, he was born a pig in his own house. He remembered his previous life on seeing the place enjoyed by him before. On some other time, when there was a day for festival, the food was almost ready and the time of serving food arrived, the woman-cook whose meat was carried away by a cat, killed the pig secretly and cut it for the purpose of meat, due to the fear of the lord of the house getting late.

Thus, being under the influence of anger he was born in that very house as a serpent after his death. Even having seen the woman-cook there, he, being overpowered with the confusion caused by fear, remembered his birth on account of the peculiar nature of the consequences (of his action). On account of the strange nature of the consequences

of his actions, he was not caught by tainted impressions and he trembled. In the meantime the woman-cook found him. Then she [66] raised a cry, "A serpent! A serpent!" Having heard this, the servants came taking in their hands the wooden hammers. They killed him.

Thus having died with compulsory suffering without any desire to stop the fructification of actions, he was born as a son to Bandhumatī, the wife of his own son, named Nāgadatta. He was born at a proper time. His name was settled As'okadatta. After the year passed, he, having seen the woman-cook and the father and the mother, had the remembrance of his life on account of the incomprehensible power of actions. He thought, "The daughter-in-law is the mother, and the son himself is the father. Hence, fie upon this worldly life! How will I call the daughter-in-law mother and the son, father?" He took the vow of dumbness. The rumour spread—'Oh, he is dumb!' Thus twelve years passed away. There came a sage named Meghanāda who possessed the special powers of four kinds of knowledge. He knew his

heart's desire. He sent to the house of Nā-gadeva a recluse, by name Sumangala, who was clever in the way of speaking, and asked him — "Speak there to As'okadatta who sits on the terrace of the house, 'Oh, boy, I am sent by my teacher. He says,

O recluse, what is the use of this vow of dumbness? Having known the religion, take to it. Having died, you have become a pig, a serpent and a son's son." (68).

[67] Then that recluse went saying, 'Whatever the master orders.' He conveyed the message of his preceptor. The other said with a bow, "Where is the preceptor?" The recluse said, "Boy, in the sanctuary called S'akrāvātāra!" He said, "Come; let us go." The servants of the the dumb were wonder-struck. They thought, "What power this divine one has! So let him go; perhaps there may turn out something better!" He went in the vicinity of teacher Meghanāda. He bowed to the teacher. The teacher gave him the religious benediction. As'okadatta asked, "O divine sir, how do you know my account?" He said, "By the power of knowledge."

As'okadatta was astonished, "What a miraculous power of knowledge you have !" Then the divine lord, knowing, 'He will get knowledge' expounded to him the religion. He became enlightened. On account of the impression of the previous birth, his name Mūka was not understood by him. For this reason then he has his second name."

When it was said like this by Padmanābha, he (i.e. god) felt rejoiced. He asked the divine lord "Now, where and in what way I shall come to knowledge?" The divine lord said, "On the mountain Vaitādhya, knowledge will come to you by the sight of the pair of your ear-rings." Then, having bowed to the divine lord, he went to the city of Kaus'āmbī. He saw Mūka. He told him the account as was told by the divine one. Having held his hand with great regard, he said, 'I should as a matter of course be enlightened by you.' He said, 'I shall try according to my powers.' Then he (i.e. the god) led him to the mountain Vaitādhya; and showed him the peak Siddhāyatana. He said, [68] "Oh, two things are most dear to me in this birth—this peak Siddhāyatana

and this pair of earrings of the name Rat-nāvatansaka. So let this remain here. You should do what I told you before." He deposited the pair of earrings in a part of the cave made by the heap of rocks and gave him (i. e. to As'okadatta alias Mūka) the desire-yielding jewel. He said, "This jewel will fulfil, in one day one purpose belonging to this world, by becoming a helper as soon as it is thought over. Then with the power of this jewel you should go to Vaitadhya."

He agreed to this. Both of them came to Kaus'ambī. The god went away in his own Vimāna. The god then died and was born in the womb of Bandhumati. She had a pregnancy-desire in the autumn for mangoes. And when that was not satisfied, she had a sort of disgust; her lotus-like face became pale; the foetus got afflicted; she became lean. In the meanwhile, the rumour spread, 'Oh, she, with her pregnancy-desire not fulfilled will not live!'

Then, infatuated with the affection towards his mother, As'okadatta thought, "The words of Tirthankara never mean otherwise; and

otherwise the going even to the Vaitādhyā will not come about." He then contemplated over the mangoes in the presence of the desire-yielding jewel. The mangoes were produced. Her pregnancy-desire was satisfied. She gave birth. A son was born to her. His name was fixed Arahadatta.

He reached boyhood. Then that As'okadatta led him to recluses, made him bow to them on his feet. Afterwards the boy used to weep. Thus some time passed by. He grew to be youthful. He (i. e. As'okadatta) revealed to him the [69] religion, but it did not ripen in him. He said again but again it did not ripen. Thus some time passed by. Again As'okadatta told him the incident of the past life, it did not take effect in Arahadatta. As'okadatta said to him, 'Why do you weep?' Then he (i. e. As'okadatta) by this very incident thinking 'what power the consequence of actions has!' adopted the life of a recluse. Arahadatta married four daughters of a merchant and some time passed of him enjoying nice pleasures.

Then As'okadatta observing the life of

a recluse without any sinful transgression, went to the abode of gods after the expiry of the due period of his life. He (i. e. Arahadatta) heard that recluse As'okadatta was dead. He performed his funeral rites. He (i. e. As'okadatta) was born in the heavenly world Brahmaloaka. He was given special divine insight. He knew the incident of Arahadatta by special knowledge called Avadhī. He knew, "He will not be awakened to knowledge in this way." He began the (application of the) remedy (to enlighten him.) All of a sudden, he produced a disease in him (i. e. Arahadatta). The disease of dropsy took place; his hands emaciated; his pair of feet was swollen; his eyes lost lustre; his tongue stuck up; his sleep disappeared; uneasiness was produced; and he had great pain. The physicians were called. He offered [70] then all his wealth. He said, 'Remove this pain.' They used medicines; but he felt no change. He was given up by the physicians. Then, he, being swayed by the excess of pain, said, 'I am not able to bear this body which is overpowered by a number of excruciating afflictions, even

for a day So give me faggots, i shall enter fire " Having heard this, his relatives became dejected, his wives swooned and the attendants wept

In the meantime that god taking the form of a S'abara physician with the bag of his instruments and medicinal materials came to Kans'ambī He cried out before the house of Arahadatta, "I am a S'abara physician, I can remove headache, make the deaf hear, remove the blindness, take away the skin-itches, uproot the disease of piles, make quiet the excruciating pain, and also cure the dropsy " Hearing this, they called him with great respect The attendants of Arahadatta said to him, "Good sir, take away virulent dropsy of this (patient), whatever you ask will be given to you "

He said, "I am a physician devoted to religion, I am not greedy of wealth So enough of money for me But this disease is very difficult to be brought under control It will not go away easily In this case, the root-cause must be removed, and the opposite of that root-cause must be adopted The

root-cause is of two sorts; one belonging to this world and the other to the next. Of these, one belonging to this world, is the disturbance of the elements Vata etc. which is the result of taking unwholesome things; the root-cause belonging to the next world is sinful actions. And among these, as even the temporal can not be without its relation to that of the next world, the root-cause belonging to the next world should be first removed. In the root-cause belonging to the next world the chief one is the false knowledge. When it is removed, one in whom the right belief is produced, [71] should follow right knowledge and right conduct. He should make the study of the words of Jinas, which purifies the dirt of mind, in the first and the last quarter of the day. He should hear in the second quarter their exposition which shows what is beneficial and what is not. He should not kill life even by the activities of mind, speech and body. He should not tell a lie. He should not accept what is not given. He should not practise the want of celibacy. He should not take to attachments like infatuation etc. He should

not eat in the night He should observe forgiveness. He should realize soft-heartedness He should give up deceit He should destroy the greed of a dwelling He should move unfettered by attachment to place He should dwell in mountains, forests and gardens He should be free from desires Thus, O beloved of gods, the dropsy of this worldly existence itself will disappear, what then of this which merely comes from the attachment to this world ! ”

Then the attendants thought, “ This is better than death ” They said to him, “ Oh Arabadatta, enough of death, do this ” Then, thinking, ‘ This is even better than death, still what other way is there ? ’ He said, “ Whatever you like ! ”

The S’abara physician said, “ If it is so, then see my powers as a physician Thus I prescribe to you But you should remain firm You should not come under the sway of infatuation Do not lend your ears to unbeneficial friends. You should not make companions without character You should not think much of the things of this

world; I should not be abandoned; you should not break my order." He agreed to this. Then the physician drew the magic circle with incantations. The townsmen met. Ar-ahadatta was placed in the circle. Having repeated the incantations, in the presence of all people, [72] he used the medicinal herbs. He tied him motionless with the white cloth. He brought to his mind (repeated) the lore of the places of goddesses. He (i.e. Arahadatta) began to raise a bustle. He (i.e. S'abara) made him give out terrible cries; made him wallow on the surface of the earth; made him dash his limbs and sub-limbs; drove away strange illusions; and destroyed that disease, incarnate, put in by miraculous powers, the sum-total of the consequences of actions as it were. Surrounded by one hundred and eight diseases resembling his own form, (possessing) the body with bad odours, speaking that which cannot be heard, terrible even to the ears; what then to talk when actually seen ?] and extremely terrible in form on account of ill-smelling dirt of moss and mud. And the people saw it (i.e. the form of the disease). Then the people

were struck with wonder They raised a cry, ' Oh what greatness the S'abara physician has !' He drove away in our presence the disease incarnate by the unforeseen method of a physician ! What a wonder !' Arahadatta became free from disease On account of the absence of disease, he got sleep. Within a short time, he was awakened by the S'abara physician He said, " O good man, the disease of a greatly sinful action has left within our sight. So you should act in such a way as you are not caught by it again Arahadatta saw it He was filled with wonder He felt afraid

The S'abara physician said, " Good sir, you are made free from the affliction of the disease of sinful actions You are brought to the condition where there is entire health and happiness So henceforth, your good self should act in such a manner as there may be the absence of dirty sinful actions When that is gone, you will attain the happiness of health, free from birth, old age and death [73], completely free from obstacles, unattained before throughout the worldly existence I am also caught by your disease

of sinful actions; some measure of this disease is removed by me from you. To remove the remaining, I, being unfit to apply the highest remedy, have only applied this (ordinary) remedy. Then you even should resort to that highest remedy or resort to the life that I lead." The people said, "What then is that highest remedy?" "The S'abara physician said, "The adoption of renunciation in the Order of Jinas! And when the renunciation in the order is adopted and followed with proper method, the disease never takes place. with The remaining disease will at once depart. My birth is of this type (i.e. low) on account of which I can not take to that great renunciation which is the thunderbolt of the mountains of all miseries. While, O good man, you possessing high birth and merits are worthy of this great renunciation. Otherwise take this; and wander with me taking this bag." The people said, "Oh, this is nice! Your brother also took renunciation; so you too may act like him."

Then Arahadatta, though his mind was not willing, took to it. Some recluse of that order came there. Then he took to renunci-

ation through him, outwardly though not with real spirit. The S'abara physician went away.

Some days passed away. He got disgust of this life, on account of the rise of ignorance. Then having abandoned the manly effort, not minding his own family, not considering the calumny, not minding the future, he abandoned even the outward emblems of an ascetic. He came back to his own house. He engaged himself in resorting to opposite things. Some days passed away [74] The god knew this. He again produced the previous disease. He was dejected. The people censured him. On account of the temporal love, the S'abara physician was searched for by relatives. He was found by luck. They said, "O good man, that disease which you treated, has relapsed. So do him the favour and cure it." The S'abara physician said, "Did he any unwholesome thing?" The relatives said, "O good man, we are ashamed of his action, still do us the favour." The S'abara physician said, "If he thus again takes renunciation!" Then though unwilling at heart, he took renuncia-

tion. The S'abara physician in the same manner cured the disease and went away.

As some days passed by, again he gave up renunciation. The god came to know this. He produced the disease in him, even more virulent than before. The relatives said to him, "Why do you thus not look to even your own self? Either give up your life or follow his words." He said, 'I shall presently do it if I see him.' The S'abara physician was searched for by the relatives; by stroke of luck, he was found. With their faces bent down under shame, they said, "Your patient (lit. son) has improperly acted. He is caught by even more virulent disease; so what is the remedy?" The S'abara physician said, "There is no remedy for him; he is engrossed in the objects of senses; and is devoid of manly effort. This (pain) is less for him; later on he will have more miseries as a being, born in low life and as one born in hell. Still, out of deference to you, I shall examine him once if he (promises) to come with me." They agreed and told it to Arahadatta. He again became agitated. Still, having thought that there was no other way, [75] he agreed to

this The S'abara physician was brought. He said, "O good man, this is the last treatment, so you should henceforth act well. You should do whatever I do, and you should not leave me." Arahadatta agreed to this. He was diagnosed. The people said, "O merchant-son, you should not now do an action worthy of a bad man." The bag was given to him. Both of them started out of the city and went to another village.

The god then created an illusion. They saw the sky darkened with smoke. They heard the sound of the cracking of bamboos mixed with the sound 'Alas, Alas'. They observed the flames, terrorising the sight. They found as if the village were on fire. Then having taken a bundle of grass, the god started to extinguish it. He (i.e. Arahadatta) said, "Oh, how can what is burning, be extinguished with a bundle of grass?" The god said, "Do you *know* this much?" He said, "How am I not to know this?" The god said, "If you know, why do you with the faggots in the form of body, then enter again the householder's life which has faggots in the form of many bodies, which is burning with anger."

etc. and which is fanned with the wind of ignorance?" He stood silent and was not enlightened.

They went a certain distance. The god proceeded by the forest-path which was full of sharp thorns. The other said, "Why do you, giving up the proper path, enter the forest?" The god said, "Do you *know* this much?" He said, "How can I not know?" The god said, "If you know, then how [76] do you, giving up the path of absolution, enter the forest of worldly existence, full of wild beasts in the form of a number of difficulties?" He stood silent and was not enlightened.

They went some way further. They halted at a village-temple. There also, a Vyānavyantara god, being worshipped by people fell upside down. He said, "Oh, the misfortune of this Vyānavyantara god that he though worshipped and placed up, falls upside down!" The god said, "Do you *know* this?" He said, "What is to be known in this?" The god said, "If it is so, why do you, though raised up to the place worthy

of worship by means of the renunciation of the householder's life terrible in result, having fully known the condition of a god, and also the condition of absolution, fall upside down with the result of attaining the state in hell and low life ?" He stood silent and was not enlightened

They went some way And they saw a pig who, having abandoned a fine preparation of rice, was eating some filthy thing of extremely bad smell He said, "What a want of discrimination is on the part of this pig which eats filth abandoning the rice preparation !" The god said, "Do you *know* this much ?" He said, "What is there to be known ?" The god said, "If it is so, then why do you think highly of filthy objects of senses having given up the renunciation which gives extreme happiness ?" He stood silent and was not enlightened.

They went some little distance The god produced an illusion They saw [77] a bull. He abandoned Junjumaya grass which was not very far, being only beyond one field, and stuck his desire on few straws

of Dūrvā grass which grew on one brink of a dry well. On account of his obstinate thought-activity towards his own evil, for the purpose of that (Dūrvā grass) he fell into the well-without tasting those few Dūrvā straws-in one part of the uneven inner frame of the well. His limbs and sub-limbs were, on that account broken. Having seen him, Arahadatta said, "Oh, what silliness there is on the part of the bull, who having abandoned Junjumaya grass and wishing for few straws of Dūrvā grass on the brink of well, has fallen there!" The god said, "Do you *know* this much?" He said, "How can I not know?" The god said, "If you know, then how, having abandoned great celestial happiness, resembling the Junjumaya grass, which is only a field's distance, do you throw yourself in the worse condition resembling a dry well, by fixing your desire on human joys which are as worthless as few straws of grass?"

When he heard this, the collection of his actions dropped away. He thought, "Oh, he is *supérhuman*! Otherwise, how does he speak like this? And this is nice; rather he

should thus be called a brother So I shall then ask him what high object is behind this " He asked, "Oh, who are you, so dear to me like As'okadatta ? " The god said, " I am the very As'okadatta in another form " The other said, " What is the proof ? " The god said, " For the purpose of your and my enlightenment the pair of earrings was deposited on the Vaitādhya mountain I shall show it to you What other proof then this is needed ? " He agreed Then [78] assuming the celestial form he led Arahadatta to the Vaitādhya mountain and showed him the pair of earrings Ratnāvatansaka on the peak Siddhayatana Having seen it, on account of the strangeness of the consequence of actions, he remembered his past life He was awakened to knowledge He took to renunciation in real spirit The god pardoned him and went away

Of them, I O Dharana, am the son of the chaplain Now such an idea does not come to the violators of right belief, knowledge and conduct, who have not studied the fundamentals of the highest good, and it is not that it does not bring about the religious per-

formance (i. e. the renunciation) to those who are not the violators and who have conquered the great enemy in the form infatuation; nor is there anything nicer than this. So make your human life successful by this (i. e. renunciation.)” Dharana said, “ Whatever the revered lord orders; but I shall narrate this incident to my parents. They even may come to knowledge.” The revered one said, “ It is proper.” Then, in company of his friends who were enlightened also, he entered the city. He narrated this incident to his parents. They also became enlightened. They approved of the renunciation of a householder’s life. He did the fitting ceremony. With proper rites, he took to a hermit’s life along with his parents and friends, on being initiated by his teacher, Arhadatta.

Some time passed by. He studied religious scriptures; and practised a number of ceremonial vows. He acquired the fitness for the observance of moving alone in solitude. A desire for the same was produced in him, and on asking the teacher, he thinking it was proper, permitted him. His ideals

were fulfilled [79] He took to the vow of solitary wandering He, moving about, with a stay of one night in a village and five nights in a city, arrived at Tamralipti He sat in a posture of observance

Here that Laxmi, banished from Devapura was searched for by Suvadana She was found in a place called Nandivardhana She joined him Then, taking her he went to his own country

Some time passed by He (i. e. Suvadana) also came to Tamralipti He stayed outside That sage (i. e. Dharana) was somehow seen by Laxmi, who went to the garden She recognised him Then the fire of her anger increased on account of the extent of the consequence of actions She was as it were struck by thunderbolt She thought, "What a sinful consequence of my actions has been, that again too he is seen! So this is only fitting to the occasion I shall put by his side, a necklace with a broken string Then I shall raise a cry 'Oh, stolen, stolen!' Then on account of the garden and by the sight of the necklace, he being confirmed a thief,

will be killed by Chandas'asana. Yesterday, the thieves, in the disguise of mendicants were arrested with stolen objects and were killed. So it has become well-known that those having the signs of a hermit also commit thefts." Having so thought, she did as she had planned. The guards ran and that sage was arrested. They called him but he did not speak. They searched for the necklace; they found it not very far. The citizens cried out, "The string is broken!" The king was informed. The king was astonished, "Oh, this is a strange thief!" He said, 'After examination, kill him!' [80] The policemen asked him. But as he did not speak, they who got angry with the idea that he was making a pretence, led him to the execution-ground. The gallows were fixed (in the ground). The sage was taken upon it. The Chandāla cried out, "O citizens, this one is to be killed, for he, under the disguise of a hermit has stolen another's wealth. Therefore, if any one will commit the theft of another's wealth, he too shall be killed in this way with terrible punishment." So saying, the Chandāl left the revered sage on the gallows. By the

power of penance, the gallows came down on the ground; he was not pierced by them on account of the order of the deity who duly attended to him. The shower of flowers fell. A cry arose, 'The revered religion conquers.' It was reported to the king. The king also became joyful and he came there. He bowed to the revered sage. With astonished mind, he asked, "Tell us this matter." The revered sage did not speak. The minister said, "Lord, he seems to be under a vow. How will he tell? So call that merchant's wife and ask her."

Then the policemen were sent. Having heard this account from the voice of the people, she fled away. The policemen did not see her. The king was informed, "Lord, she has fled away, she is not found in her house or other places." The king said, "Eh, search for her well, and bring her." The policemen went out. She was searched in gardens, lonely temples etc. She could not be found. Having heard from somewhere, they found out Suvadana running away on account of this incident. The policemen arrested him, and brought him to the king. They

informed the king, "She is not in Tamralipti. This is her husband. [81] We saw him running away; and arrested him. Now your lordship is the authority." Suvadana was examined. He was asked, "O good man, where is your wife?" He said, "Lord, I do not know." The king said, "Then why did you run away?" Suvadana said, "On account of the fear of the king." The king said, "From what quarter, has a guiltless man fear?" Suvadana said, "I have committed a guilt." The king asked, "What guilt?" Suvadana said, "Keeping such a wife under protection." The king said, "I tender you protection; so tell the truth; what is the matter between that revered sage and woman?" Suvadana observed the sage, and he recognised him. Then he, whose heart was struck with wonder at the life of this great man, said with eyes wet with tears, "Lord, the matter is unworthy to be narrated; so, I am not able to narrate it." The king said, "The worldly existence is such; what extraordinary matter is there? So may the good one tell." Suvadana said, "Lord, if it so, then let it proceed in camera." Then the

king looked up and the servants left the place. Then Suvadana, who felt repentance on seeing Dharana, said, "I am, O'lord, a sinful one, a dog in the form of a man and not a man as such." He said to the king, "Verily, 'lord, a man desists from performing things unworthy to be done, he is worthy of trust, grateful, afraid of the next world, devoted to benevolence, just as this revered sage is." The king said, "How does then one become a dog in the form of a man? Speak that relevantly." Then Suvadana narrated the incident of Dharana beginning from his seeing (Dharana) on the island and ending with the giving of eight lacs worth of gold [82]. The king was pleased. Suvadana was released. Having bowed to the revered sage, being under the sway of shame, Suvadana went away quickly. Out of love towards Dharana, he heard religion before revered Mangu, understood ignorance and took to the asectic life, with the fuel in the form of actions, burnt with the fire of repentance. The king also worshipped the revered sage and entered the city.

Even Laxmi, being overpowered with

great fear, ran away from Tamralipti and being robbed of her ornaments by thieves, arrived at the place called Kus'asthala when the night remained only a quarter. Now there, that very night, the chaplain had commenced the ceremony of offering rice-oblation; so that all the obstacles of the queen may disappear. The fire, in a clean place of a square outside the town, was ignited. The guards were placed in all directions, with sharp swords drawn. The oblation, with the rice that were cleansed (out of paddy) by nails, was put in. The repeating of incantations commenced. In the meantime, seeing something burning, Laxmi thought that it might be a caravan and came there. She was observed by guards after they heard the cries of jackals. They saw her and were afraid with the idea, ' Oh, this must be that demoness !' They left their swords; and they trembled in their hearts; their hands wavered and they fell on the ground as if they were devoid of life. In the meantime, she came before the chaplain, saying, " Eh, do not get alarmed; I am a woman !" She was found naked. Then resorting to his manly courage,

he caught her with the idea that she was a demoness. He made the guards conscious, saying, "Oh, do not get alarmed!" They got up [83] She was tied. The king was informed. He, also thinking that a demoness can not be won over by pleasing ways, made her eat her own flesh, was defiled by impure matter, was maltreated by various insults; was discarded angrily and then was banished. Not getting an excess in villages etc she wandered about in the forest and was killed by a lion terrible in form as if by the consequence of the actions of her previous birth. She was born in the hell-world called Dhūma prabhā and became a hell-dweller with the life of seventeen Sagaropamas.

Revered Dharana, wandering about with proper constraint, with the happy consequences of his actions increasing, observed fasts taking to the observance of meeting death by concentration in a position motionless like a tree. He died after some time and was born a Vaimānika god with the life of twenty-one Sāgaropamas in the Vimana-heaven by name Chandrakānta in the heavenly world by name Āraṇa.

'Dharana and Laxmī, the husband and the wife'—this matter, which was laid down (in the introductory verses) is now expounded in details. From here now I shall speak of Sena and Visena, the two agnates. (68)

Thus the Sixth Birth is over.

Notes

[The figures in the notes denote the numbers of the page and line]

3 1 चज्जिया कालदोसेण-free from the blemishes of time : 2 premature deaths, unforeseen calamities etc 3 2 नयसिरी [नयत्री] the goddess of political wisdom

3 4-5 (Verse 1.) जीप [यस्या] In which, in which city In this verse the gait of the women and the consequent jingle of the anklets is described Compare कुमारसम्भव १ ३४ सा राजहसेरिव सनताङ्गी गतेषु लीलाञ्छितविरुमेषु। व्यनीयत प्रत्युपदेशलब्धैरादिस्त्रुभिर्नूपुरविज्ञितानि॥ The jingle of the anklets was so pleasing that the swans even while descending the well danced to the jingle of the anklets भवणवण-the collection of mansions. generally बापी was kept within the mansion Cf बापी चास्मिन् मरकतशिला बद्धसोपानमार्गा, हैमैश्वरा विकचकमलैः सिन्धुवैदूर्यनालैः। यस्यास्तोये कृतवस्रतयो मानस सनिकृष्ट नाध्यास्यन्ति व्यपगतशुचस्त्वामपि प्रेक्ष्य हसा ॥ मेघदूत-उत्तरमेघ-श्लो० १३ °वण-a collection, it may be also taken as a 'a garden' To interpret it as 'a forest' is far out of question here नडिज्जन्ति Passive Present 3rd pers plural causal-were made to dance, from नद् [नद] to dance. Translate literally The swans, even while engaged in des-

ceding the wells of the groups of (or the gardens of) mansions were made to dance by the jingle etc. नदिज्जन्ति 'were mocked at' does not fit well interpretatively.

3. 6-7. (Verse 2.) पठभाषासी [प्रथमाभाषिन्] speaking first; that is very friendly, नेहालुओ [स्नेह+अ Taddhita] loving, affectionate.

4. 1. दरियारिन्नहणो [द्वारिमर्दनः] the destroyer of the proud enemies. सुकयधम्माधम्मववत्थो [सुधर्माधर्मव्यवस्यः] Who properly laid down the distinction between piety and impiety.

4. 3-6. The figure of speech in this sentence is परिसंख्या which is defined by सम्मट in काव्यप्रव Chap X Kārikā 33. किञ्चित्पृष्ठमपृष्ठं वा कथितं यत्प्रकल्पं तादृगन्यव्यपोद्वाय परिसंख्या तु सा स्मृता ॥ i. e. when the mention of a thing is made with a stress upon the exclusion of something, it is called परिसंख्या.

4. 10-12. Here there is छिटोपमा or 'the comparison based on pun' The king is compared to कमलावर 'the lotus-lake'. The adjectives apply both to the king and the lotus-lake.' विदुप्पइ-(1) are removed (in the case of 'buds'), (2) is completed (in the case of the king); कोसो-a big treasure; मित्तमण्डलेण-(1) by the disc of the sun (2) by the circle of friends:--[कमलाकरपक्षे] Just as the buds of a lotus-lake are removed by the d

of the sun (i.e. the buds disappear as they blossom into flowers while the sun rises), [राजपक्षे] so the king's treasure is depleted or lessened by the circle of friends

कप्पतरुवरस्स अत्थिनिवहेण—Again छिद्योपमा खध [स्वन्ध] (1) shoulder, (2) main branch of the tree or trunk The needy people have taken good rewards by putting their feet on his shoulder (i.e. by getting his support) just as the needy get the fruits by putting the foot on the trunk of the desire-yielding tree Of course the छिद्योपमा here is not so well developed

4 13 धम्मत्थअभग्गपत्तर [धर्मार्थमग्नप्रसर] the adj. of विसयसुहम्, which has the unbroken development of धर्म and अर्थ with it That is to say धर्म, अर्थ and काम (=विषयसुख) were harmoniously being fulfilled in their case विसयसुह [विषयसुखं] pleasures of senses अणुहविस्स Aorist 3rd pers plu enjoyed

4 15 आणयकप्पवासी [आनतकल्पवासी] dwelling in the Kalpa—heaven called Ānata There are 12 Kalpa—heavens of सौधर्मेशानसनत्कुमारमाहेन्द्रब्रह्मलोकलोक-महाशुक्रसहस्राण्ये आनतप्राणतयो आरणायुतयो etc । तत्त्वार्थ० Chap IV Sūtra 20

4 16 अहाउय पालिरुण [यथायु पालयित्वा] having completed the due period of life. चुओ समानो [युत समान] as soon as he fell

5.17. कुञ्चिच्छसि—in the womb; चरिमज्जामंभि[चरमयामे]
in the last quarter.

4. 17-23. These lines contain the description of Laxmi, the goddess of wealth. The wife of the merchant saw Laxmi entering her womb. The dreams were considered the premonitions of the future events. 4. 21. v. 1. विभ्राजमाणा shining, appearing beautiful is given by Prof. Jacobî's CE, though not accepted by him in the text. It is better to incorporate it in the text: मुत्तावलीविहूसियाए सिरोहराए विभ्राजमाणा—appearing beautiful with the neck adorned with pearl-necklaces.

5.4. तिवग्गसंपायणरयाए [त्रिवर्गसंपादनस्तायाः] engaged in the attainment of the triad i. e. धर्म, अर्थ, काम.

5.9. पियामहस्य सन्तियं [पितामहस्य सत्कं] belonging to the father-in-law. सन्तियं is an expletive showing possession.

5. 10-11. निम्माओ [निर्मातः] clever cf. सुन्दरीकहा १२-४२. नाहियसत्थेसु निम्माया परिवाइया।; the word also occurs in औपपातिकसुत्त. पयाणुसारी [पदानुसारिन्] following (the whole Sūtra) even on the first word being told; the person who possesses the intelligence to understand many other words in the Sūtra even when one word is spoken. Cf.

पण्ड० २ १, विशेष ७६६, also औपपातिकसूत्र सवुत्तो [सवुत्त] became This special sort of extraordinary cleverness helps Dharana later on cf Page 12 line 3 where he gives the full text of the Mantra to Hemakundala who had forgotten a word of the same कलाकलाव—refers to the cluster of 72 arts

5 12 नारअ [नारक] the soul dwelling in the hell उवट्टिऊण—having turned up 5 15 इत्थियत्ता [स्त्रीत्व] the form of a woman उववन्ना [उपपन्ना] was born कम्मपरिणाम—the result of actions 5 21-22 विडम्बणापाय विसयसुहमणुवन्ताण [विडम्बनाप्राय विषयसुखम् अनुभवतो] Of them both experiencing the pleasures of senses almost of a deceitful nature

6 8 ओसारेहि [अपसारय] take aside 6 9-10 न तीरप चालेउ—it is not possible to turn it तुल्लमेवेय [तुल्यमेव एतद्] Indeed our state is equal! This refers to what Devanandi said केण उण भवओ कणओ ? in the previous line 5 14 वित्थक्का [वि+स्था] halted 6 18 न एगस्स वि निराकरण जुज्जइ [नैकस्यापि निराकरण युज्यते] It is not then proper to remove or reject even a single of them

7 1 काराविओ धम्माहिगारो [कारितो धर्माधिकार.] got the religious works done i.e temples built or charitable works opened etc 7 2 विहलवग्गो

the misery-stricken people. 7. 3. अहोपुरिसिकापायेण [अधःपुरुषिकाप्रायेण] adj. of चेद्विण्ण; almost befitting the behaviour of a low man. 7. 5. पिठुओ [पृष्ठतः] from behind. 7. 7. वयणविन्नासकुसला—Clever in the arrangement of expressions; i. e. clever in conversation. 7. 9. इहपरलोयावायदंसगा [इहपरलोकापातदर्शकाः] those who could point out the unforeseen happenings in this world and the next. आवाय [आपात] the unforeseen happenings; i.e. results. 7. 11. चारिया [चारिकाः] the leaders of people साहिओ [D. कथितः] told. 7. 17. ओहावणा [अपभावना] insult. आसगब्धपायं [आसगर्भप्रायं] like an unripe foetus i.e. my self is not fully developed in good qualities like an unripe foetus.

8. 3. पउरामेत्य-पउरा+एत्थ See for this Samdhi with the वर्णप्रक्षेप of म. Dr. P. L. Vaidya's A Manual of Ardha-Magadhi Grammar §51. 8. 9. संवाहणा [संवाधना] an obstacle. 8. 10. पत्तेयं [प्रत्येकं] to each one. भण्डमोल्लं [भाण्डमूल्य] the value of merchandise.

8. 18-21. These lines contain the thoughts of Laxmi. She thinks it would have been easy to kill Dharana, had he stayed home. It would be difficult to bring about his death while on a journey. अन्तराले किमहं पाविस्सं—What shall I come to in the midst of the journey; what shall happen to me on the way. Here the interval not of time but of place is meant as Laxmi was

to go on the journey with her husband Dharana
 8 23 सरीरठिइनिमित्तमालोइय [गरीरस्थितिनिमित्त आलोच्य]
 having thought of the physical well-being of
 their sons आउच्छिऊण नयरिमहन्तए—having said
 good-bye to the elders of the town

9 10 भावन्नुयया [भावहता] the power of under-
 standing the sentiments of others 9 13 अण-
 वमत्थविज्जो [अनभ्यस्तविद्य] having not learned the
 lores, having not learned the arts and lores which
 generally a Vidyadhara acquires सयनिओयपरो
 [क्षतनियोगपर] engaged in hundreds of other tasks
 or सय-स्वक, engaged in one's own tasks

10 4. विहाएणमवकरन्द दाऊण [विभातेन अवहणन्द
 दत्त्वा] having made an attack in the morning Pt
 Hargovinddas interprets विहाय [विघात] an enemy,
 by giving the reference under this word, of this
 passage in पाइअसदमहणवो विहाएण 1 e विहायसा as
 interpreted by some can not be accepted, as the
 attack is made by the king who is a man posses-
 sing normal human powers and consequently can
 not make an attack from the sky 10 7 मगओ
 [D] behind दे ना ६ १११ मगओ पच्छ, in the illust-
 ration पुच्छेसि मगओ नठ], also दे ना १ ४ commen-
 tary, this word is mentioned as prevalent in
 Mahāras'tra cf मराठी-भाषे, मग 10 11 पाणचिस्ति
 करेमि [प्राणरस्ति करोमि] make my livelihood 1 e take

food and drink 10. 18. दरिद्ररुग्गयं [दरीग्रहोद्गतं] grown in the cave-house cf. कुमारसम्भव स. १. श्लो. १०: वनेचराणां वनितासञ्चानां दरीग्रहोत्संगनिपक्वभासः । भवन्ति यत्रौषधयो रजन्यामतैलपूराः सुस्तप्रदीपाः ॥ हर=हृद 'a lake', as some interpret, is wrong; for हृद becomes दह or द्रह in Prakrit See. सि. हे. ८. २. ८४. 10. 20. अचिन्तो हि मणिमन्तोसहीण प्रभावो सि occurs verbatim in S'rī-Hars'a's रत्नावली Act II Page. 39. Kale's Edition: अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः ।

11. 6. खीणयाप [खिन्नता or क्षीणता] on account of exhaustion. 11. 7. चलनसोयं [चरणशौचं] washing the feet. 11. 18. एष कण्ठो [एषः कण्ठः] this condition; here Dharana asks this to Vidyadhara because certain lores are such as can be communicated to others while the others can not.

12. 2. सामान्यसिद्धि काङ्क्षण [सामान्यसिद्धिं कृत्वा] having made the performance as he ordinarily knew. पठिया [पठिता] repeated. 12. 3. पद्याणुसारित्तणेण [पदानुसारित्वेन] by the power of पदानुसारित्व i. e. repeating the whole sūtra on hearing only one syllable.

12. 10. करेज्जासि—Potential 2nd pers. sing. May you do.

12. 21-22. (Verse 3) This is a difficult verse; at the outset it seems as if it were applicable to 'diseases=वाहीभो.' But an objection against this interpretation is (1) व्याधिः is masculine while

बाहीओ is definitely feminine (2) it will be difficult to explain परचक्रमए and दुग्ग which definitely refer to an army and its movements towards a fort (३) समल्लियन्ति properly means 'keep attached to' and it never means 'to visit' I believe therefore that बाहीओ = बाहिन्य or armies, of course पाह्यसदमहण्वो does not take notice of it but all the same बाहीओ is not at all difficult to be derived from Sk बाहिन्य This interpretation will exactly explain जस्स Whose astonished armies, thinking about the reasons of his strength here do not keep themselves attached to the fortress even at the danger from hostile troops

13 3 कण्णियसर [कर्णितशर] a barbed arrow, see Apte's Sanskrit Dictionary under कर्णिन्

13 5 पट्ठिदेसे [पृष्ठिदेशे] on the hind part, from behind 13 8 काउ [कर्तु] to do 14 11 सधारणत्थ [सधारणार्थ] to save her, to console her

14 1 वेसर-a mule cf माघ's शिशुपालवध संगे १२. श्लो १९ 14 11 अलक्खिज्जमाणवणविभाओ [अलक्ष्यमाणवण विभाग] the part of whose wound was not seen

14 16 सन्वसाहारणा चेव महापुरिसपाणा-The life of a great man is common to all i.e. a public asset 14 21 पारद्धी-hunting

15 1 पक्खसन्धि- The day which joins two halves of a month, here it means अमावास्या day.

On this day, he had a religious fast; and he should as a devout Jain, offer shelter to a living being. This prompts him to offer shelter to Maurya, the Chandāla who was to be hanged. मोरिओ [मौर्य] a proper name.

15. 10. विष्पलब्धबुद्धिर्हि [विप्रलब्धबुद्धिभिः] whose intelligence was deceived i. e. whose understanding or belief was misled as to the right thief. 15. 22. लहु होहि [लघु भव] Be quick.

16. 6. देवाविऊण [दापयित्वा] having got the provision for the road, given. The reading देवावेऊण is better and more correct, of course by emending as दवाविऊण. 16. 8. अज्ज, मा तुह सा अवत्था होउ etc. The Chandala gives the benediction and also therewith hints Dharana that he would always be prepared to help him if the occasion arises. 16. 13. विभागसंपत्तीय य विक्किणियमणेण भण्डं—He sold his merchandise by taking the value by a certain part more i. e. by taking some fixed profit on the cost-price.

17. 10. दाऊण थाणाइं [दत्त्वा स्थानानि] having encamped; having pitched their tents. 17. 15. मह महाभीमं [महत् महाभीमं] great and very terrible. 17. 16. जुज्झमह संपलग्गं [युद्धं अथ संप्रलग्नं] the battle now waged. सरोह [शरौघ] the volleys of arrows.

17. 17. सत्थियपुहिसेहिं—by the men of the caravan.

17. 18 आघाप [आपते] on the attack being made

18. 2 पयरो ढसइ—the collection even of ants sting even a terrible serpent 18 17 अईय-यरिसमि [अतीतवर्षे] last year

19 2 देवो वियाणइ [दैवो विजानाति] the fate alone knows of Guj दे जाणे 19 , 11 न बाबाइओ केवल पहारीकओ—He is not killed, only he is wounded 19 21 जह भुयगस्स. विसत्तणमुवेइ—Even milk offered to a serpent turns into poison of पय पान भुज्जानां केवल विपवर्धनम् । 19 24 अयालकुल्लुमनिग्गमेण चिय निप्फलेण चायाचित्थरेण—The adjective निप्फलेण can be interpreted as having 'pun' (श्लिष्ट) (1) bearing no fruit, (2) bearing no result

20 4 ओचाइय [उपशचित्त] a vow to a god or a goddess to offer something in return of the fulfillment of the desire 20 12 पलाणो पिट्ठओमुदो- fled away having turned his back मूढदिस्सामण्डल- being quite confused as to the direction in which he fled 20 16 विणिन्त [विनिर्यात्] coming out 20 16 क्यार [D] dirt, dirty heap of grass There is the poetic device called शृङ्गार all throughout the description of पिलिन्धनिलय mountain

21 5 आलिढ [D आश्लिष्ट] Covered; over see. पाइअसइमदण्णवो 21 17 साहार [सदाधार] good support 21 18 अव्वत्तसइ in indistinct tones 21 22 उदय-

मन्तरेण—without water 21. 23. तुवरिट्टियं—the name of some creeper the juice of which when mixed with blood turns blood into water 21. 24. सिलीभूयं [शिलीभूतं] turned hard as a stone i. e. congealed.

22. 2. बाहुसिरामोक्खणेण [बाहुशिरामोक्षणेण] by letting loose the artery of the hand. 22. 3. वणदवग्गिणा पइऊण खुद्दावणोयणनिमित्तं ऊरुमंसं [वनदवाग्निना पत्त्वा क्षुधापनोदननिमित्तं ऊरुमांसं] having cooked the flesh of thigh in order to remove her hunger. Here Dharana intends to make use of the healing-plant given to him by Vidyadhara. 22. 21. वारओ [D.] a small vessel, like a porringer see. दे. ना. ७.५४.

23. 1. आरक्खियपुरिसपेह्णिओ [आरक्षितपुरुषप्रेरित] being hard pressed by the guards; for पेह्णिओ see दे. ना. ६. ५७. °रयणभण्डो—here the interpretation can be 'jewels and other things' or 'a pot containing jewels' 23. 2. वारं [द्वारं] a door. 23. 7. पुज्जन्ति [पूर्यन्ते] may be fulfilled. 23. 9. दीहसुंयारपिसुणियं [दीर्घसूत्कारपिश्रुनितं] suggested by a long-drawn hissing sound. 23. 11. बाहरन्ति—speak. 23. 18. न संखेवओ कहिउं पारीयइ [न संक्षेपतः कथयितुं पार्यते] it is not possible to describe it in short. 23. 23. सावेक्खयाण जीवियस्य [सापेक्षतया जीवितस्य] On account of (the safety of) life dependent or relative (to other things i. e. the attack of the thief.) 23. 25. निरुम्भिऊण[D. नि+रुम्भ्-Gerund.] having besieged.

24 2 नह विहि अणुवत्तिस्सइ-if the luck follows
 1 e is favourable 24 8 असिद्धो मे भत्तारो-the
 husband is not pleasing to me. 24 9 परिच्चयसु
 मोत्त-abaondon the stolen things 24 16 वत्थव्वओ
 चउचरणपडिबद्धो । [वास्तव्यत चतुधरणप्रतिबद्ध] I am an
 inhabitant of this place, possessing cattle 24 15
 16 अओ महिलिय"त्ति-Hence all people here know
 my wife whose name is unworthy to be taken.
 (1 e notorious) Chandarudra implies that he will not
 be able to take her as his wife, as when he would
 be brought before the court even though Dhar-
 ana will be proved as a thief, he will not be
 able to acknowledge her as his wife 24 24 विट्ठ-
 पच्चया [दृष्टप्रत्यया] whose test is seen

25 1 सहस्तलोयणो [सहस्रलोचन] one possessing
 thousand eyes 1 e Indra The contrast is Even
 the thousand-eyed god will not be able to see
 us, how will a two-eyed man? 25 4 उट्ठियाण
 [ओट्टिका? or उट्टिका] probably the former 'the
 cavity below the lower lip,' the latter means
 'an earthen pot' which is taken in the translation

25 7 भोईण [भवत्या] by your ladyship

25. 9 अणीणिण [अनीते] not led away. cf सि.
 हे. ८ ४ १६१, णीण=णम् Till the merchant son has
 not gone from this place Locative Absolute
 Construction

25. 15-23, A rhetorical sentence on the potency of luck to transform the things into just their opposite. 25. 25. कथयणाक्षो [कथयन्ताः] humiliations, insults.

26. 1-3. Dharana feels for his wife who being never formerly separated from the relatives has now separated. But he consoles himself by saying that it is better she is not seen as she would also have to share his calumny, had she been with him who now is under arrest as a thief. 26. 5. अपत्थायो नरिन्दस्स [अप्रस्तावो नरेन्द्रस्य] it was not the proper time to see the king i.e. the king had no time. 23. 7. सलोत्तओ चव मायापओ-यकुसलो वाणियवेसधारी गहिओ महाभुयंगो—This great rogue, clever in assuming a deceitful device, is arrested along with the stolen property. 26. 10. पाणवाडय the street of Chandalas पाण a Chandalade. ना. ६. ६७. 23. 11. रायडल...पञ्चइयपाणाणं he was handed over to the Chandalas who were the hereditary executioners to the royal household. 26. 15. महयर [महत्तर] a leader. 26. 18. मयहर—दे. ना. ६. १२१. under मइहर=ग्रामप्रवरः; it may be therefore translated as 'the leader' looking to the context above; it may also be interpreted as मृतहर=चाण्डाल as given in the sanskrit comments, though of course the former is a better interpretation. The translation gives 'the leader.'

27 4 5 अह्वा पावेन्ति .आवङ्—Or, even the sun and the moon come to a calamity for a Muhūrta out of the prankish movement of Rahu. कलोल—prankish movement, or according to दे ना २ ६ 'कलि-कलोल विवक्षमि' कलोल=विपक्ष or an enemy गह=ग्रह : e Rahu This refers to the phenomenon of eclipse 27 6 सामिसाल [स्वामिप्रेष्ठ] the great lord 28 13 पासवण—Generally उच्चार [to go to privy] and पासवण—to go to make water are referred to together in Sūtras 28 22 सिविणयमि [स्वप्ने] in the dream.

29. 1 आलकुलघर—the family—residence of false accusations आल—false accusation of Guj आळ 29. 4 घञ्जणिञ्जाओ [वर्जनीण] worthy to be abandoned 29. 5-6 मा मज्झपि सपाटइत्तइ—Chandarudra suspects she may in course of time hand him over to Dharana So like a thief he takes out her gold ornaments and abandons her to her fate 29 14. आघयाभायण सु पाणिणो—The living beings are indeed the receptacle of calamities, that is, calamities sometime or the other come upon a living being 29 19 अणिच्छमाणी इत्थिया न चेत्पइ—A woman cannot be won over for sensual enjoyment if she is unwilling An unwilling woman is not outraged The thief, Laxmi says did not outrage her because he thought that an unwilling woman is not won over so as to give real pleasure and enjoy-

ment. There is nothing of thief's moral code as some have said !

30. 4. अइवाहिया [अतिवाहिता] passed fully 30. 5 6. एवं कयन्ताभिभूयस्स न जुत्तमिह चिट्ठिउं—It is not proper for one overpowered by god of death, to stand at this place. Dharana therefore determines to take Laxmi to the house of Skandadeva, his maternal uncle residing at Dantapura. 30.6. पराणेमि [परानयामि] I shall take her. 30. 12.-13. पावियन्वो तुम्हेहि etc. कालसेन advises his men to lead safely the caravan to the father of Dharana. He then determines to fulfill his vow though his object was not fulfilled. 30 17.-19. describe the preparations of Kalasena to offer himself as a sacrifice to Chandika. 30. 23. पयट्ठाविओ समहिलिओ—was made to proceed together with his wife. 30. 25. उद्देहिय [उपदेहिका] white ant. Guj. रुषइ.

31. 1. वम्मीह [वल्मीक] an ant-hill 31.2. आयड्डिय [आकृष्ट] scratched out, drawn; it is usual to make Tris'ula marks with red Sindura (mercury oxide) on the trees in the precincts of the temple of Chandika. Here they were made with blood. 31. 5. सउन्त [शकुन्त] a bird; पाइअसहमहण्णवो referring to this passage gives the meaning 'Bhasa bird'—a particular kind of birds. 31. 29. रउग्घायं [रजः उद्घातं] the collection of dust; the idea is—It settled down all the dust of the ground by the blood spilled from the obl-

ations offered 31 14 पोण्डरियकत्तिहय [व्याघ्रकृति-
चञ्ज] the flag made of the tiger skin पाइभसदमहणवो
referring to this passage gives the meaning
'tiger.' पाइभलच्छिन्नाममाला gives this meaning under
पुण्डरिय (D) a tiger. In the translation correct
'tiger-skins' instead of 'white elephant-skins'
31, 14 पासपिण्डिय [पाशपिण्डित] brought together in a
heap by tying with fetters 31 १ ओच्छइय
[अवच्छादित] covered over

32 2 विह [D] pure, see दे ना ७ ८८, while
पा स म quoting this passage gives the meaning
'Some fragrant object' though for that there is
no authority 32 5 कसब्ब [D] full of, wet, दे ना
२ ५३ टीका-रुसब्ब स्तोकमार्द्रं प्रचुरं वाष्पयेति चतुरथम् । यद्भ
this is a difficult word पा स. म referring to this
passage gives the meaning 'a kind of animals'
without authority The meaning does not suit
well The meaning 'hide' in the translation is
merely a suitable guess 32 13 पुण्वयिरुद्धेहिं ष
सलेदि-as if by rogues who were his previous
adversaries Correct the translation accordingly
32 22 परायत्त [पराश्रित] overpowered, shrunk

33 2. °छटाछोय [छटाद्योप] the rising streak of
lightning of सटाद्योप मण्डलग्ग-1 sword He carried the
sword on his shoulder [भुजशिखरे] lightly. 33 3. सुदिट्ठ
लीयलोय करेदि-look well on this world of living

beings. i. e. look on it to your heart's content for the last time. 33. 7. अणावृरियो न वावाइज्जइ [अना-
पूरितः न व्यापाद्यते] One whose desires are not fulfilled
can not be killed 33. 9-11. Dharana prefers to
die first in order to help that errand-carrier to
live few moments more. खणमेत्तपरिरक्खणेण.[क्षणमात्र-
परिरक्षणेन] by affording protection even for a
moment.

34. 1. अणन्नसरिसाप आगिइए [अनन्यसदृश्या आकृत्या]
by the shape not resembling any one i.e. by the
extraordinary shape. 34. 2. पडिहायइ [प्रतिभाति]
appears. 34. 7. अहिप्पेयसाहणेण...मवराहो—By the
accomplishment of the object desired, I should
rather consider this the obligation and not a
fault. The thing desired, as will be explained
by Dharana, is to save the life of the errand-
carrier Durgilaka. cf. 34. 12-13. 34. 19-21. न
सुमरेसि...कयग्गसेहरभूयं कालसेण—Don't you re-
member me, who am Kālasena, the very pinna-
cle of ungrateful persons, who like a young
elephant was thrown down by a lion and who
am the cause of your own destruction though
you yourself have preserved my life ? Kālasena
here refers to the incident of Dharana saving
him (Kalasena) whose head was fractured by an
attack of a tiger, with the help of the twig

given by Hemakundala 34 25 पञ्चद्विद्याणिऊण
[प्रत्यभिज्ञाय] having recognised.

35 4 5 refers to Sangamaka, a person from the caravan of Dharana. He was arrested by the troops of S'abaras and was brought before Kālasena who recognised him. Then Kalasena took a vow to find out Dharana and if unsuccessful to die 35 12 अहियोय[अभियोग] a false imputation, casting a slur cf समराइच्चकहा भव. ४. (Prof Jacobi) P 226 lines 1-2 'मयवकिं अनाण' ति । 'सर्वसत्ताणमसन्ताहिओयदाण य' । देवयजन्नाण [देवतायज्ञेभ्य] to the sacrifices to deities 35. 16-16 refer to the vow of non-killing with two exceptions (1) at the time of the plunder in the village, (2) on the want of food in the village

36. 7-8 पञ्चुवेम्हिय सवाया कोडि-पञ्चुवेम्हिय examined, सखिय मोल्लेण-counted as its price i.e. appraised सवाया कोडि [सपादा कोटी] a crore and a quarter, 36 11 विलिओ [वीडित] felt ashamed 39 53 मयणतेस्सी [मयनत्रयोदशी] the thirteenth day of the month dedicated to the god of love. This day was the anniversary day of the tussle between Devanandi and Dharana at the city-gate, as to whose chariot should pass through it 36 18-19 अवस्समेव पुरिसेण. सेवियन्वो-refers to the pursuit of Dharma, Artha and Kāma. 36 23 to 37 4 contains a lecture on the benefits of wealth. After this self-pursua-

sion Dharana determines to go on a second voyage for earning wealth.

37. 7. अलं तेण गुरुपणइणिसमाणेण—he considers the wealth earned by his forefathers as inviolable as the wife of the preceptor or an elder. 37. 8. दिसावणिज्जेण [दिशावणिज्येन] by trading in different directions i. e. in far-off countries in various directions. 37. 16. संजत्तियं—fitted it up for the voyage. पसत्थतिहिकरणजोगेण—तिहि—date, करण—a day-division and जोग—an auspicious moment. 37. 18. अग्घिओ जलनिही [पूजितो जलनिधिः] the sea was worshipped. 37. 19. जाणवत्तं [यानपात्रं] a ship. 37. 19.-20. आगड्ढियाओ वेगहारिणीओ सिलाओ [व्यापृताः वेगधारिण्यः शिलाः] The stones, that would act as a balast to control the speed of the ship were used. आगड्ढियाओ [आकृष्टाः] were brought in, were used. Or, as it has been suggested : The stone-anchors which checked the motion were drawn up i. e. taken up in the ship. cf. 38. 7. 37. 20. पूरिओ सियवडो [पूरितः सितपटः] the white sail was filled in. 37. 20. गम्मए [गन्तुं] infinitive of purpose : to go.

38. 1. कुसलपुरिसविमुक्के विय नाराए—like an arrow discharged by a clever archer. 38. 4. कुलसेल-जालानि—the collection of principal mountains; Meru, Mandara etc. are called Kulas'ailas. 38. 5. पडिसोत्तवाहियसरियामुहं [प्रतिस्त्रोतोवाहितसरिन्मुखम्] the

river-mouths being made to flow against the current The stormy waves were so powerful that the river-mouths were made to flow against the current. 38 7 विमुक्ता नगरमिला-The anchor-stones were thrown out, with a purpose to break the motion of the ship 38 14 कयलफलेहि [कदलफल] by plantains 38 19 जलणछिक्क [ज्वलन-स्पृष्ट] touched by fire दे ना ३ ३६ छिक्क=स्पृष्ट 38 22 उल्लयाण [आर्द्राण] wet

39 1 निवद्धो भिन्नपोयडओ [निवद्धो भिन्नपोतार्थ] The broken halves of the boat were tied together 39 13 सारभण्डभरिय-filled with precious merchandise 39. 21-22 पुरिसयारो न मोत्तव्यो [पुरुषकार न मोक्षव्य] the manliness should not be abandoned उच्छाहमेत्तभण्डमोल्लो-having the value of merchandise in the form of enthusiasm only

40 7 अयालविज्जू विय असुहया लोयणाणं-not pleasing to the eyes like the lightning at an improper time 40. 11 चाणमत्तरी [व्यानव्यन्तरी] a demi-goddess, a demoness 40 12 अदाऊण पुरिस-यलि न पत्थ अत्थो चेप्पइ-This money can not be taken without offering the sacrifice of a man i e the human sacrifice 40 26 पचाहिओ अप्पा-He threw himself into the stream

41 3 This para introduces Hemakundala who in consideration of the good act of Dharana

for himself saved Dharana from the demoness. 41. 7. पुव्वभणिओसहिवलयवइयरेण—by the incident i.e. the recipe of the herbal twing described before. 41. 12-25. contains the description of the island Ratnasāra in long compounds characteristic of the literary canon: ओजः समासमूयस्त्वमेतद् गद्यस्य जीवितम् ।. The compounds, it will be noticed, are bafflingly long. The Sanskrit Chhāya given in the comments and English translation will elucidate them. Moreover all the words are taken note of in the vocabulary. 41. 24. विज्जाहरालम्—the abode of Vidyadharas. The Ms. from Patan contains विज्जाहरालयं which I have put in the text as it is more clear. J's reading is विज्जाहरालम्. It may be a slip of print.

42. 1-2. In this verse रत्नाकर = ocean is the नायक and the island is the body of the beloved. The description is dominated by सम्भोगवृंगार. उवगूढं—embraced. 41. 3-6. These two verses describe that he was welcomed by trees, flowers and bees. 42. 12. करीयउ [क्रियताम्] should be done.

43. 8. हित्थ [D.] alarmed दे. ना. ८. ६७. पिओ-सत्त-प्रिया + अवसक्त—attached to their beloved. 43. 9. चारण—A kind of ascetics who can fly in the sky; bards. The second meaning is applicable as the music is referred to.

43 14 निउरवथिउप्पेहडसिहरुच्चिध—marked by steep hills standing in groups निउरव—group, उप्पेहड [D] steep दे ना ११६, see Sanskrit comments उच्चिध—[उच्चिद्धम्] marked by, उद्गत चिह्नम्—a prominent mark 43 15-21 contains the description of the रत्नगिरि mountain in long compounds उप्पक [D] a group दे ना १३० आयड्ढिय [आकृष्ट] attracted, दरिय [दत्त] proud, उच्छग [उत्सङ्ग] a lap i.e. 'the ground' निह्यरयायास [निर्दयरतायास] by the strain of violent love-sports

44 2 अवणिज्जन्त [अपनीयमान] being removed 44 4 ऊलुय [उलुक्] anxious 44 6 पयार [प्राकार] surrounding mounds, or प्रचार 'movements' which will be mere tautology

44 8 नियम्बोवचिय [नितम्ब+उपचित] gathered on the jutting rocks 44 9 निमियकम [न्यस्तक्रम] the foot placed रुञ्जिय—roaring 44. 13 वियडपीड [विष्ट+पीड '= पीठ] The meaning of पीड is doubtful, the meaning 'hedge' is merely a guess It may mean पीठ—lower grounds गवक्खवेइय [गवाक्ष+वेदिका] windows and altars 44 16 कोट्टिम [कुट्टिम] floor 44 19 अब्भुट्ठिओ [अभ्युत्थित] received 44 22 सुवेलाओ [सुवेलात] In good time

45 1 जाय पडिवाल्लु [जाग प्रतिपालय] wait for your wife 45 6 अहिमय [अभिमत] well-approved 45. 3-11 contains the account of Dharana and

merchant Toppa meeting and the former entrusting his jewels to the latter. 45. 16. नियडि-
 यहाणाप [निकृतिप्रधानया] full of deceit. 45. 20. तवस्सी
 [तपस्वी] a miserable man. 45. 23. को नाम अवा-
 लिसो सयमेवागयं लच्छि परिच्चयइ—Which man
 who is not a fool will abandon the wealth that
 has of its own accord come? अवालिसो—not
 childish; not foolish. 45. 25. परिहाससज्झा [परि-
 हाससाध्या] possible to be won over by jokes. विय-
 ड्ढनायगानुरूवा [विदग्धनायकानुरूपा] fitting to an
 accomplished lover.

46. 1. आवज्जियं [आवर्जित] won over. 46. 2.
 अत्तट्ठियं [आत्मार्थितं] past pass. participle from the
 denominative verb of आत्मार्थ—took for himself.

46. 4. उस्सुंक [उच्छुल्क] free from duty (शुल्क)
 or customs. 46. 8. मुणिरुण [ज्ञात्वा] having known.
 46. 9. दूमिया [दूना] felt ill at ease; became dis-
 pleased. 46. 12. पडिकुलया देव्वस्स [प्रतिकूलतया दैवस्य]
 adverseness of fate. 46. 24. मज्जिओ [मादितः] made
 intoxicated.

47. 1. अत्थुयं [आस्तृत] spread. निवण्णो [निषण्णः]
 sat; lay down. 47. 8. आओ [आहो] expletive
 showing doubt and wonder.

47. 12. दुट्ठगुठो [अधमहयः] a naughty horse;
 गुठो=अधमहयः see दे. ना. २. ९९. 47. 13. किंपाकफल—A
 kind of fruit which is sweet in taste but poison-

ous in result मंगुल—evil दे ना ६ १४५ 47. 14. तमोवलित्ता [तमसा उपलिप्ता] (1) covered over with darkness in the case of night, (2) covered over with the quality of तमस् in the case of a woman

47 19 मइरा विय मयरायवड्डणी[मदिरा इव मदरागवधेनी] मय—intoxication, राय—passions, like wine, she increases intoxication and passions 47. 22 याहोलुनयणेहि [वाष्पाद्रनयनै] they whose eyes were wet with tears, बाह—tears, उह—wet

48 2 अन्नेसणनिमित्तं [अन्वेयणनिमित्त] for the purpose of finding you out. 48 4 निव्वयेहि [निर्वापय] pacify 48 6. पइरिक्क [D.] a solitary place दे ना ६ २१ 48 14. विघन्ना [विपन्ना] dead 48 17-23 Dharana evades telling the facts to Toppa, at last Toppa asks him not to give out empty expressions 48 24 सुन्नभासिय [शून्यभाषित] empty words सट्भाव [सद्भाव] truth, facts

49 1-2. Toppa appeals to Dharana to tell him the facts, as he was worthy to be told, for, Dharana accepted him as his own elder

49. 5 गुण्यणाणुवत्तोप [गुणजनानुत्त्या] in following the order of the elders

49. 12 परिमंठविय [परिस्त्याप्य] having left.

49 15 विटत्तयं [D अपाजित] earned 49 22 संरुद्धदियण [संशुण्यहृदयेन] whose heart was perturbed or agitated 49 23 अउव्यजोइसिय

[अपूर्वज्योतिषिन्] extra-ordinary astrologer. This is the taunt given by Suvadana to Toppa; He wants to say, "How can you predict as truth a thing for which no evidence is coming forth?" 49. 25. साधारणं रायकुलं—the royal court is common i. e. open to all equally for justice.

50. 5. उवरोह [उपरोध] insistence 50. 2. भय-
हित्थद्वियया [भयप्रस्तहदया] whose heart was trembling
with fear. पुलिङ्ग्याइ [प्रलोकिते] were observed. 50.
23. सुरित्तं [सुरिक्त] very insignificant.

51. 6. थेवमियं कारणं [स्तोकमिदं कारणं] The matter is insignificant indeed. 51. 6. अविवाउगो [अविवादकः] one not contesting the claim; I give up my position as a claimant of the property. 51. 9. आलो [D.] a false accusation. 51. 10. पसिद्धो अहं आलदायगो—I am shown as your accuser—i. e. As a matter of fact I am not your accuser; but circumstances have made me appear as your accuser. —This sentence can not be interpreted as a taunt by Dharana to Suvadana, as it would not suit the character of Dharana who is humility incarnate. 51. 13. चवहरिउं [व्यवहृत्य] having acted. 51. 14. अमरिसाइसण [अमर्षातिशयेन] with extreme anger. 51. 17. नियरणं [D.] forfeiture. According to पा. स. म. it means 'दण्ड or शिक्षा.' 51. 21. अलं दिव्वेहि [अलं दिव्यैः] Enough of ordeals.

52 4 छिन्नो खु व्यवहारो [छिन्न खलु व्यवहार]

Then the matter is decided or clear. 52 5. पञ्च-
उल [पञ्चकुल] the commission of five citizens—Guy
पच 52. 13 फोडाचिऊण [स्फोटयित्वा] having got
them broken 52 19 विघ्नसीलजीविय [विपनशील-
जीविता] who has ruined both her character and
life

53 6 वेलाउल [वेलाकुल] shore, harbour

53 17 काउ सयलसुत्थ [कृत्वा सकल सुस्थम्] having
put everything all right 53 21. जायमि [याचे]
I beg 53 12 पणयभग [प्रणयभगं] the turning down
of the request

54 7 तिमि पायाओ [तिमि वाच] three promises.
The three promises are (1) Return of jewels,
(2) Allowing him to take the half, (3) Toppa
should accept the other half of jewels Though
of course the three promises are asked, the
main of the promises is to make Toppa accept
half the jewels 54 25 पच्चोणि [D] Coming out
for reception दे. ना ६ २४

55. 2 उययारप्पयाणेण [उपचारप्रदानेन] by the offer-
ring of courtesy 55 4 उयणिमन्तिय [उपनिमन्त्य]
having invited 52 6 जदारुहपड्विस्तीप [ययार्हप्रतिपत्त्या]
with deserving respect पठरचाउम्मेज्जाइया [पौरचा-
तुर्वेदादिषां] the Brahmans of the city knowing four
Vedas and others 52 13.

[कृतमुद्राङ्कशासननिमित्तं] for the purpose of (promulgating) the order with the marks of (Dharaṇa's) his own seal made on it. Correct मुद्गल interpreted as 'drum' in the translation. 55.18. पत्थणीयं [प्रार्थनीय] request. 55. 22. चारयघण्टपओपण [वन्दिस्थानघण्टप्रयोगेण] by ringing the prison-bells.

51. 11. फासुयदेसंमि [स्पर्शुकदेशे] on a clean place. वियलियवियारो [विगलितविकारः] whose passions dropped away. 56. 14. This line contains विरोधमास which is thus brought about: Though he had conquered मदन i. e. अनङ्ग, he was attached solely to the happiness arising out of अनङ्ग. The विरोध is removed by interpreting the second half of the sentence अणंगसुहसिद्धितल्लिच्छो—whose mind was fixed on the absolution which is beyond physical pleasures. 54. 18. माइन्दजालसरिसा [मायेन्द्रजालसदृशः] resembling illusion and magic-show. 56. 19. उवयारबुद्धि [उपकारबुद्धिः] the sense of gratitude. 56. 21. आसवनियत्तेहिं [अनिवृत्तास्रवैः] by those whose inflow of actions is not turned back. 56. 22. आसवविणिवत्ती [आस्रवविनिवृत्ति] the pacification of the influx of actions.

57. 1. नियमा[नियमात्] As a rule, surely. तत्थ refers to the influx of actions. आरम्भ—the sinful activity. 57.2. देसिओ सत्थयारेहिं [दिशितः शास्त्रकारैः] laid down by the writers of scriptures. 57. 3.

पञ्जन्ते [पर्यन्ते] at the end of life 57 5 चरणपरि-
णामो—सम्यक् चारित्र्याद्यवसाय—the determined propen-
sity towards right conduct, the thought-activity
in relation to right conduct

57 6 अनह [अनघम्] sinless 57 15 विज्झविय
[विध्याप्य] having extinguished कषायाणलं [कषायानल]
the fire of sinful taints 57 22 न तरन्ति परि-
पालिड [न तरन्ति परिपालयित्वा] Do not successfully
cross (the worldly existence) by observing it
1 e renunciation 57 23 परिकप्पेन्ति असयालम्बणाइ
[परिकल्पयन्ति असदालम्बनानि] take to false supports
57 4 आउत्तो[आयुष्मन्] voc sing O long-lived one

58 2 हेओघापयाइ [हेयोषादेयानि] worthy to be
abandoned and accepted 58 5-6 Dharana implies
that his convictions are fixed as to the giving-
up of the householder's life and the acceptance
of the renunciation The comparison and the
consequent discrimination is meant for those per-
sons who are still under the throes of the worldly
life 58 7 सउण्णया [सपुण्यता] the meritoriousness 58 14
अणब्भत्थनिरइयारकुसला [अनभ्यस्तनिरतिचारकुशला] those
who have not practised the path of the highest
good, free from transgressions For transgressions
of व्रत's see तत्त्वार्थ० VII 11-32; see my edition of
समराइच्च० मव I Notes P. 14० 58 16 पयवइयर
[एतद्व्यतिकरं] containing an incident in illustration

of this i.e. the difficult nature of arriving at the right convictions. 58. 22. कुमारभुत्तीप [कुमारभुक्त्यै] for the maintenance of the status. 58. 23. विथक्को [D. अभिगतः] attacked.

59. 1. पञ्चन्तनरवई [प्रत्यन्तनरपतिः] a border prince. तप्पसाहणनिमित्तं [तत्प्रसाधननिमित्तं] for the purpose of chastising him. 59. 7. खओवसममुवगयं चारित्तमोहनीयं [क्षयोपशममुपगतं चारिमोहनीयं] cf. विशेषावश्यक. गाथा 1292.

सो चेव नणूवसमो उइए खीणम्मि सेसए समिए ।

सुहुमोदयया मीसे न तूवसमिए विसेसोऽयं ॥

This gātha explains what is क्षयोपशम and its distinction from उपशम proper. It can be translated as, "That indeed is उपशम when the new action which may arise is nullified, and the remaining action is suppressed. In the mixed, (i. e. क्षयोपशम) there is the partial (lit. subtle) rise of action, but (this rise of action) is absolutely absent in उपशमिक. This is the difference (between क्षयोपशम and उपशम)

According to Jain Theology, the actions on account of their special binding natures are divided into eight divisions. See तत्त्वार्थ० VIII. 5. आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुष्कनामगोत्रान्तरायाः । (1) ज्ञानावरणीय that which - obscures right knowledge, (2) दर्शनावरणीय that which obscures right belief,

(3) वेदनीय that which produces the cognition of pleasures and pains (4) मोहनीय—that which infatuates all mental and spiritual powers, (5) आयु that which determines the period of our life. (6) नाम that which determines our name or one of the four-fold existences—देव, मानुष, नैरयिक or तिर्यक्. (7) गोत्र that which determines our family (8) अन्तराय—that which acts as an obstacle in good activity.

Now चारित्रमोहनीय is the variety of a मोहनीय action, which is an action done under the influence of कषाय, cf तत्त्वार्थ० VI 15 कषायोदयात्तीव्रात्मपरिणाम (अप्यवसाय) चारित्रमोहस्य There are 25 sorts of चारित्र-मोहनीय = 16 under the influence of कषाय + 9 under the influence of नोकषाय

59 9 तवसजमुञ्जोय [तपःसयमोयोग] an attempt towards constraint and penance 59 13 उचियपदिषत्ती—the proper reception 59 16 जहोवलङ्घीय सलीयारेन्ति [ययोपब्ध्या खलवद् आचरत] molest according to the special powers they have. 59 17 उवसग्गो [उपसर्ग] molestation 59 21 मा संचिणन्तु अवोहमूलाइ—may they not gather the roots of ignorance 59 22 साहुपओसो [साधुप्रदेष] the hatred of good persons

60 3 अत्तलद्धिओ [आत्मलब्धिक] One who gets his food by begging his own alms 60 4 ठवणकुलाइणि [स्थापनाकुलादीन्] the houses prohibited for begging alms पढणीय [प्रत्यनीक] an adversary 20 5 धम्मलाहियं

[धर्मलाभितं] a denominative from धर्मलाभ—a blessing which a recluse gives to a layman. 60. 9. इसी [ऋषिः] a sage. कथंस्थिज्जिसइ [कथंस्थिज्जते] will be maltreated. 60. 11. अवहीरिण [अवहीर्य] having disregarded. 60. 11. बहिराविडं [बधिरवृत्ति] deafness. 60. 14. ढक्कियं [D. पिहितं] closed. 60. 19. विसमतालं [विषमतालं] with uneven beats अकुद्धो...साहू—Though not angry. 60. 20. गोवालदारया [गोपालदारकाः] the sons of a cowherd; addressed in contempt; a term of abuse. 60. 24. निजुद्धवाचारकुसलेण [नियुद्धव्यापारकुशलेन] by him who was clever in fighting.

61. 5. वाहिता [आहूता] called सि. हे. ८. १. १२८ cf. सं. व्याहता. 61. 14. ददमपडिबन्धयाप [ददं अप्रतिबन्धतया] on account of extreme non-attachment. 61. 21. आगन्तुओ [आगन्तुकः] a new-comer.

62. 1. ज्ञाणसंठिओ [ध्यानसंस्थितः] remaining in meditation. पञ्चभिन्नाओ [प्रत्यभिज्ञातः] recognised. The king of Ujjaini was the brother of अपराजित who turned a recluse. Thus समरकेतु here recognises अपराजित. 62. 5. अणाहत्तणं [अनायत्व] The state of having no guardian i.e. the princes are not well-looked after. 62. 9. संजोयमि चरणगुणविहाणेण न अन्नह—[संयोजयामि चरणगुणविधानेन न अन्यथा] I shall join his limbs by putting in him also the merit of right conduct at the same time; and not otherwise.

62. 13. वच्चामो, [व्रजाम] we shall go. 62, 15. परमजोगिणो न्व निरुद्धसयलचेद्वा—like the great ascetics who have controlled all their activities, they had all their activities at a stand-still.

62. 15. आयत्तीकय च तेसि साहुणा वयणमेत्तं—the recluse brought under his control only their mouth, i.e. he exerted his supernatural influence on the mouths of the boys so that they could say whether they agreed to accepting the life of a recluse

63 1. अणुयाधो [अनुताप] repentance. 63. 3. परिणया [परिणाम] ripened, जहुत्तकारीण, [ययोक्ककारिणा] of them doing as they were told.

63. 10. रहसायरावगाढस्स [रतिस्सामरावगाढस्स] of him entering the ocean of pleasures 63 11 वरच्छरापरिगयस्स [वराप्पेर परिगतस्स] of him surrounded by beautiful celestial damsels. 63 11-16 The signs of the fall of a god are narrated. The son of the chaplain was born as a god. On account of the seed of the hatred towards his preceptor, his fall was destined. He finds that his fall is nigh and approaches, therefore Tirthankara Padmanabha to know about his future. 63 13 उवरत्ताइ देवदूसाइ—the heavenly clothes lost colour. उत्थरिय [अव+श्रुत], came upon him, generally gods are free from sleep, the

coming over of sleep suggests that the godhood is waning away. विउडिओ [विकुटितः] destroyed; धियम्भिया [विजृम्भिता] increased; भमडिया [भ्रान्ता] wavered. सि. हे. ८. ३. १५१. भमेराडो वा। 63. 17. वियाणियाइं चवणलिगाइं [विज्ञातानि च्यवनलिगान] the signs of the fall were known. विहाणो [D.] became pale.

64. 2. उषवाओ [उपपातः] birth. 64. 6. एहमे-
त्तस्स [एतावन्मात्रस्य] even of this much. गुरुपडणीय.
भावस्स दारुणो धिवागो [गुरुप्रत्यनीकभावस्य दारुणः विपाकः]
the result of the feeling of hatred towards the
preceptor is terrible. 64. 11. परमपयसाहियाए
किरियाए—to the religious acts which help to
attain the highest abode i. e. absolution.
खलिपसु [स्थलितेषु] Over faults. संचोएन्ति [संचोदयन्ति]
impels to pass over. 64. 12. गुणवयणे [गुणरत्नानि] the
best of religious qualities. 64. 17. किलिद्धपरिणाम-
परिणए [क्लिष्टपरिणामपरिणताः] ripened for the worst
result. 64. 18. अणेगभवियं [अनेकभविकं] of various
births.

64. 19. मिच्छत्तमोहं—Wrong belief and infa-
tuation; वेमि [ब्रवीमि] I speak. This form is often
found in Sūtras, when the lecture is finished.

65. 1. किंपज्जवसाणो [किंपर्यवसानः] of what end.
65. 2. येवनियाणो [स्तोकनिदानः] possessing small
cause. 65. 4. कुओ सयासाओ [कुतः सकाशात्] Before
whom i. e. from whom ? 65. 5. मूयगावरणामाओ

नियभाउणो [मूकापरनाम्न निजघ्रातु] from his brother
 possessing 'another' name Mūka. 65. 10 अहेसि
 'Aorist 3. pers Sing मू—was, 63 11 निच्चवावडो
 [नित्यव्यापृत] always occupied in some 'activities,
 65 12 अट्टज्झाणदोसेण [आर्तध्यानदोषेण] see तत्त्वार्थ०
 IX. 29 'आर्तरौद्रधर्मशुक्लानि ॥ the ध्यानाः are of 4 types
 (1) आर्त (2) रौद्र (3) धर्म (4) शुक्ल The आर्तध्यान 'is
 again divided into 4 parts (1) आर्तमनोज्ञाना सप्रयोगे
 तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥ ३१ ॥ तत्त्वार्थ० IX=the first
 type of आर्तध्यान is the continuous meditation
 for the separation of the unpalatable, when the
 unpalatable thing has befallen (2) वेदनायाध ॥ ३१ ॥
 ibid i e when the वेदना=the mental or physical
 misery comes up (3) विपरीत मनोज्ञानाम् ॥ ३३ ॥ ibid.
 when the palatable is snatched away. (4) निदानं
 च ॥ ३४ ॥ ibid This निदान आर्तध्यान is the medita-
 tion occasioned by a very strong determination
 to obtain an unachieved object due to the in-
 tensity of the allurements for its enjoyment. In
 brief, (1) अनिष्टसंयोग-आर्तध्यान, (2) इष्टविशेष-आर्तध्यान, (3)
 रोगचिन्ता-आर्तध्यान, (4) निदान-आर्तध्यान 65 13 जाइस्सरण
 [जातिस्मरण] remembering the previous life 62 14
 उधट्ठिपि पिइदियसय [उपस्थिते प्रोतिदिवसके] when the day
 of the festival arrived it can also be interpreted
 as पितृदिवसके i e 'the anniversary of the death of
 his father arrived' The former interpretation is
 accepted in the translation. 65 15 परिघेसणवेलाय

[परिवेषणवेलायां] At the time of serving. अघहरिय-
मज्जारमंसाए mark the faulty order of the com-
pound which is characteristic of Prakrita; also, cf.
वेलाइकम्मगिहवइमएण where too as a matter of fact
the compound must be गिहवइवेलाइक्कममएण. 65. 17.
विससिओ कोलो [विशस्तः ब्राह्मः] the boar was killed. 65.
22. कसाएहि [कषायैः] mental taints or impurities; they
are 4—anger, pride, deceit and greed which
obscure the spotless nature of the soul and cause
it to wander in the cycle of worldly existence.
65. 22. अणुगम्पिय [अनुकम्पितं] trembled; mark कू=ग्र.

66. 2. मोगगरवोवडग्गहत्था [मुद्गरव्यापृताग्रहस्ताः] posse-
ssing wooden hammers in their hands. 66. 4. अकाम-
निज्जराए [अकामनिर्जरा] The state of enduring
hunger, thirst etc. without the will to destroy
actions etc. i. e. by so doing the actions gradually
wear away without the person willing it. 66. 11.
पेच्छणयसमानस्य धिरत्थु संसारवासस्स lie upon the
worldly existence which resembles a show! धिरत्थु=
धिक् धिक्; see सि. हे. ८. २. १७४. comment. 66. 13.
पडिवन्नं मूयगवयं [प्रतिपन्नं मूकव्रतं] he took the vow
of silence. 66. 16. चउणाणाइसयसंपन्नो [चतुर्ज्ञानातिशय-
संपन्नः] accompanied with the special powers of the
four types of knowledge. These are: (1) भित्तिज्ञान-
the knowledge obtained through sense-organs
and external objects; (2) श्रुतज्ञान—knowledge obtained

through scriptures. (3) अवधिज्ञान—it is the direct knowledge of the matter only fixed to a certain limit which can be obtained without the help of the senses, merely by the light of the soul (4) मन पर्यायज्ञान—mental knowledge, direct knowledge of another's thought about the matter This knowledge is higher than अवधिज्ञान and is dogmatically different. cf तत्त्वार्थ० । मतिश्च्युतावधिमेव पर्याय-
देवज्ञानि ज्ञानम् । Of course the देवज्ञान comes only when this life ceases

66 19. यत्तद्व्यञ्जो [व्यञ्ज्य०] should be spoken.
गिहालिन्दगनिविटो [गृहालिन्दगनिविट] sitting on the terrace of the house

67 4. सकयावधारचेद्वयमि [सकयवतारचार्थ] in a sanctuary called S'akravatara 67 13. पुण्ययामाणाय [पूर्वात्मना] on account of the impressions of the previous birth. 67. 14. सा यण्ण पारणेण इमे मे सुद्वयं जामे—This is the answer to the original question started by the god in P 65 l. 6. येन वा पारणेण हं मे द्वयं । 67. 17. निययकृण्डलजुषलयेण [निजकृण्डलजुषलयेण] by the pair of his own earrings. 67. 22. उष्णालिओ [D. हविश] told to. 67 23 मिह्याययणपुटं [मिह्याययणपुटं] the peak call d मिह्याययण

68. 4 सिलामपाययिषरेगदेगे [सिलामपाययिषरेगदेगे] in one part of a cave made by the heap of rocks. 68. 13. पय्यादे (D) pale, laggard. 68. 19. मरुपारा—mangoes.

69. 13. उद्धदेहियं—the funeral rites, 69. 14. ब्रम्भलोए [ब्रह्मलोके] in the Kalpa—heaven by the name Brahmaloka. उवओगो [उपयोगः] the use of the special power of the self. 69. 15. ओहिणा[अवधिना] by अवधि knowledge, see Notes on P. 66. 1. 16.

69. 17. अयण्डंमि [अकाण्डे] all of a sudden.

69. 17-21. contains the description of the disease.

70. 1. उवन्नत्थं सव्वसारं [उपन्यस्तं सर्वसारं] all the wealth was offered. 70. 2. पच्चक्खाओ वेज्जेहिं [प्रत्याख्यातो वैद्यैः] he was given up as beyond the hope of cure by physicians. 70. 6. विहाणा (D.) became sorry, dejected. चएमि [D. शक्] am able सि. हे. ८. ४. ८६. 70. 6. पत्तीओ [पत्न्यः] wives, 70. 9. गोणत्तओ (D.) the instrument bag of a physician.

70. 12. खसर (D.) itches. 70. 17. किच्छसज्झो [कुच्छ्रसाध्यः] difficult to be brought under control.

70. 19. नियाणं च दुविहं हवइ etc. the S'abara physician who is none but the god born of the soul of As'okadatta, is preaching religion to Arahadatta. He says that the root-cause of the disease is of two kinds viz. of this world and of the next world. The disturbance of the three humours namely वात, पित्त and कफ causes the physical trouble. The heavenly root-cause of the disease is मिथ्यात्व in main i.e. the false be

lief 70. 24 पद्धानभावओ [प्रधानभावतः] in main, principally

71 1 समुत्पन्नसम्मत्तभावेण पइदिवसमेव आसेवि-
यन्वाइ नाणचरणाइ—one in whom the right belief
is produced should follow right knowledge and
right conduct cf. तत्त्वार्थ० Chap I 1. सम्मादर्शनज्ञान-
चारित्राणि मोक्षमार्ग ।

71 2 पोरुसि [पौरुषी] the quarter of the day
denoted by the shadow of a man A day and
a night are each divided into four quarters,
each consisting of about three hours, 71 3
निणवयणसज्झाओ [जिनवचनस्वाध्याय] the study of
the words of Jinas i.e. scriptures 71 4 मणवयण-
कायलोणेहि—by the activities of mind, speech and
body, cf. तत्त्वार्थ० VI 1 कायवाङ्मनःकर्म योग. ॥ It is
of two types शुभ and अशुभ; the other name for
this is आसव cf. तत्त्वार्थ० VI 2 स आसव ॥

71 5-10 contains the vows and general
rules to be observed by the devout 71 10
आरभो [आरभ] a sinful activity' cf. तत्त्वार्थ० VI 9

71. 11. भवजलोयर [भवजलोदर] the dropsy in
the form of worldly existence

71 20 अकल्लानमित्तानं—to those who are not
the friends to bring about the highest good cf
समराइच्चकहा भव १ गाथा ४० (My Edition P. 13. L

14-15). चोण्ड जो धम्मे जीव विवहेण केण्ड नएण । संसारचार-
यगयं सो नणु कल्लणमितो ति ॥ 71. 23. आलिहियं वेज्जेण
मन्तमण्डलं—the physician drew the magic-circle
with incantations.

72. 2. ठइओ [स्यगितः] bound him tight; covered
him closely. 72. 2. माइत्थाणविज्जा [मातृस्यानविद्या]
the lore of the places of goddesses; i.e. he with
incantations allotted space on the magic-circle
to certain titular goddesses in order to avert the
influences of diseases. Even at present the in-
stallation of Chandikā or Ambikā and such other
goddesses are made to avert evil influences.

72. 2. देवसत्तीएकोलाहलीकओ एसो—On account
of his own celestial powers, he made him raise
cries. 72. 3. मोयावेऊण अक्कन्दभेरवे—having
made him give out terrible cries. लोहाविऊण—
having made him wallow. जम्बालकलमलओ—On
account of the moss and dirt; this goes with
अइभीसणो देहेण and दुरहिगन्धिणा देहेण going with मायावाही.

72. 16. पेच्छप्पणोच्चयं महापावकम्मवाहिं [प्रेक्षस्व
आत्मीयं महापापकर्मव्याधिम्] See now your own disease
arising out of great sinful actions. The transla-
tion 'left within your sight' and the संस्कृतछाया-
प्रेक्षणोच्चक should be corrected. Cf. सि. हे. ८. २. ४९.
युष्मदस्मदोज एच्चयः १. Here it is उच्चयः ।

73. 1. एगन्तनिप्पच्चवायं [एकान्तनिष्प्रत्यवायं] abso-
lutely without any obstacle.

73. 3 सत्ता [मात्रा] a measure-73. 19-23. पव्वज्जं दव्वओ ण रुण भावओ—he took the renunciation, in form but not in spirit

74. 11. उत्पव्वइओ [उत्प्रव्रजित] left off the renunciation. 74 24. चिकिच्छामि एक्कसि [चिकित्सामि एकश.] I shall once diagnose him सि हे ८ २ १६२. एकसि=एकदा, in अपत्रश, सि. हे ८ ४. ४२८ = एकश ।

75 2. पच्छिमा खेद्विया [पश्चिम प्रयोग] last treatment. The S'abara physician then gives him his bag of instruments and takes him along with him. Then follow five parables, (1) A forest conflagration, (2) Walking in thorny bushes leaving aside the right road, (3) The idol of a Vyavavyantara, a demi-god turning up-side down, (4) A hog who abandoned the good rice-food and always turned towards the filth, (5) The bull, who, abandoned good grass and for the greed of few Durvā straws risked his life 75. 10 वसुष्कुट्टणसद्वो [वशोस्फोटनशब्द] a sound of the cracking of bamboos दिट्ठिदुक्खया [दृष्टिदुःखा] painful to the sight 75 15 किमेत्ति य वियाणासि [किमेतावद् विजानासि] Do you understand this much 75 19 तुण्हिओ [तुण्णिम्] silent

76. 1 अणेगयसणसायसकुल [अनेकव्यसनश्रापदसकुल] infested with wild beasts in the form of a number of difficulties 76 4 अच्चिज्जमाणो [अर्च्यमान] being worshipped 76 7 हेट्ठामुहो [अधोमुख] with the face downward, उवरिहुत्तो [उपरि+अभिमुख] turned

upward. हुतो=अभिमुखः । cf. सि. हे. ८. २. १५८. अभि-
 मुखार्थेन हुत-शब्दो भविष्यति । 76. 6. कीस [कीदृश] in the
 sense of 'why'; see सि. हे. ८. ३. ६८. कीणो । कीस । कम्हा-
 कस्मात् । 76. 10. पडुच्च [प्रतीत्य] having known. 76. 18.
 कणियकुण्डण [कणिकाकुण्डकान्] rice along with chaff;
 while quoting उत्तराध्यायन XII (?) कणकुडगं चइताणं विट्ठं भुजई
 सूयरो । पाइयसइमहणवो of Pt. Hargovinddas seems to
 imply some rice preparation—a meaning I have
 taken in the translation; but according to आयरङ्गसुत
 II उद्देश. last para; कणं वा कणकुण्डग वा etc. gives
 'Corn with chaff' as the meaning which seems
 proper.

77. 1. छेत्तन्तरोवारियादूरदेसद्वियविमुक्कजुंजुमयचारी
 [क्षेत्रान्तरापवरितादूरदेशस्थितविमुक्कजुंजुमयचारी] leaving aside
 Juniumaya grass which was not very far, being
 only removed by one field जुंजुमय—cf. Guj जीजवो—a kind
 of grass of superior kind. 77. चारी = grass. cf.
 Guj. चार. दुरूवा [दूर्वा] A kind of grass Guj. दरो.
 77. 3. अज्झवसाएण [अध्यवसायेन] by a determination.
 77. 20. परियायन्तरगओ [पर्यायन्तरगतः] having taken
 another form.

78.7-4. ता न एवं अणब्भत्थकुसलमूलाणं विराहयाणं
 च एवं बुद्धिं हवइ [तावत् न एवं अनभ्यस्तकुशलमूलानां विराधकानां च
 एवं बुद्धिः भवति] Now such an idea does not come
 to the violators who have not studied the funda-
 ments of the highest good. विराहयाणं [विराधकानां] of
 the violators of right belief, knowledge and

conduct, 78. 9-10. न च .निव्वहइ—two न's affirm the statement निव्वहइ [निर्वहति] bring about , 78 , 19. अहिज्जियं सुत्तं [अधीत सूत्र] The Sūtras, or scriptures were learnt 78 29 . एगल्लविहारपडिवत्तिजोग्गय [एकाकिविहारप्रतिपत्तियोग्यताम्] the fitness for, the observance of moving alone, पडिवत्ति—knowledge, aquirement, पडिमा [प्रतिमा] monastic observance; monastic vow 78. 23 भावियाओ भावणाओ [भाविता भावना] here the reference is to 25 भावनाs of 5 महाव्रताs. These भावनाs help to put in force in the concrete way 5 महाव्रताs तत्त्वायं VIII 3. commentary defines तत् (व्रत) स्वैर्यार्थभावना पच पच। See for details in my notes on समराइच्चकहा भ १.२. P 150 Translate He fulfilled the ideal ways of conduct

79 13 छिन्नककण कण्ठाहरण—a necklace with a broken string. कङ्कण is used for 'string' or 'a jewel' in general see Apte's Sanskrit Dictionary. Prof Jacobi's interpretation is adopted here

79. 15 विविक्तयाप उज्जाणस्स [विवक्तया उद्यानस्य] On account of the loneliness of the garden

79 16. चण्डसासणेण राइणा [चण्डशासनेन राज्ञा] चण्डशासन may be a proper name or an adjective of राइणा meaning 'whose punishments are terrible'

79 17 सुए [स] tomorrow, the author means 'yesterday' = ह्य = दिओ

80. 10. अहासंनिहियदेवयानिओषण [यथासंनिहितदेवता
नियोगेन] by the order of gods who were duly near.

80. 19. पलाणा [पलायिता] fled away.

81. 12. विम्हयक्खित्तहिययेण [विस्मयाक्षिप्तहृदयेन] by
him whose heart was struck by astonishment.

81. 14. ण सक्कुणोमि आचिक्खिउ [न शक्नोमि आख्यातु] am
not able to tell 81. 25. सच्चाहिसन्धी [सत्यभि-
सन्धिः] worthy of trust; 81; 24. पुरिससारमेओ
[पुरुषसारमेयः] a dog in the form of a man.

82. 5. पच्छाणुयावाणलदड्डीकम्मिन्धणो [पश्चादनुता-
पानलदग्धकर्मन्धनः] Whose faggots in the form of actions
were burnt by the fire of repentance. See the
characteristic repetition of tautalogous expressions
like पश्चात् and अनु.

82. 11. सन्वेविग्घविघाययं चरुक्कम्मं—the cere-
mony of offering oblation which would destroy
all obstacles. 82. 12. चउप्पहथण्डिलंमि [चतुष्पथस्थण्डिलं]
In a clean place where four roads meet. विइण्णा
[वितीर्णा] were given i.e. were posted. 82. 13.
णिसियकड्डियासिणो [निश्चितकृष्टाश्वयः] mark the irregular
order of the compound; with sharp swords drawn.

82. 16. सिवारावसमणन्तरं [शिवारावसमणन्तरम्] just
after the cries of jackals. समणन्तरम् has the same
sense as अनन्तरम्, [cf. धरणसमुद्दपड्डणसमणन्तरमेव P. 45.
line. 12.] Some interpret 'After the pacification of
the auspicious sounds.' Regularly सिवारावसमणन्तरं

should be read according to the latter interpretation which is not in the text Hence it is unacceptable.

83. 3. विट्कालिकुण [D] having polluted cf सि हे ८ ४. ४२२. illustration 2 83 7 महन्देण [मृगेन्द्रेण] by a lion. धूममप्यहाय [धूमप्रभाया] in the hell called धूमप्रभा cf. तत्त्वार्थ III 1. रत्नशर्करावाल्मीकीधूमतमोमहात्मप्रभा भूमयो घनाम्बुवाताकाशप्रतिष्ठा सप्ताधोऽथ ॥ For details read the commentary on this Sūtra. धूमप्रभा is the 4th hell in the order

83. 8 निरयपुटवीथ—In the hell-world सत्तरस-सागरोपमठिई [सप्तदशसागरोपमस्थिति.] with the life extending to 17 सागरोपम's सागरोपम in the measure of time to fix the age of gods and hell-beings, which is equal to ten क्रोडाकोटी पत्योपम, the number of figures in it is of 47 figures 83. 1. सलेहण [संश्लेष्ण] fasting. 83.10. पायधगमणं [पादपोषगमन] A form of संघार (taking a seat unto death) austerity accompanied with fasting in which one meets death by concentration in which he remains motionless like a tree.

शब्दकोषः ।

1. संस्कृत equivalent is between square brackets.
2. Two numbers after the Sanskrit equivalent are respectively of the page and the line.
3. D. = Des'i Word; (N.) = Notes; (C) = Comments; सि. हे. = सिद्धहेमचन्द्र; दे. ना. = देशीनाममाला.

अइकन्त [अतिक्रान्त] 5 4.
elapsed, passed
away

अइगाय [अतिगत] 42 6
went

अइगअ [अतिगत] 6 9
gone beyond

अइदूर [अतिदूर] 12 17
very far

अइपभूओ [अतिप्रभूत] 37
6 very much

अइप्पहार [अतिप्रहार] 10.
23 a deep wound

अइभीसण [अतिभीषण] 72.
5 very terrible

अइरेग [अतिरेक] 48
13 excess

अइरेय [अतिरेक] 13 15
excess

अइवेयणा [अतिवेदना] 62
18 great misery

अइसअ [अतिशय] 29
18. excess

अइय [अतीत] 18 17.
previous

अईव [अतीव] 4 2
very much

अउन्व [अपूर्व] 49 23.
not seen before

अओ [अत] 7. 4
hence

अकज्ज [अकार्य] 19 8
an improper act

अकदणिज्ज [अकथनीय] 9.
9 not_worthy to
be told

अकामनिज्जरा [अकामनि-
जरा] 66 4 (N). =

अकन्द [आक्रन्द] 72 23.
cry

अकवर [अक्षर] 32 15.
a word

अग्ग [अग] 12. 16
a front part

अग्नि [अग्नि] 22 3.
fire

अग्घओ [अर्पित] 37.
18. worshipped

अद्धिय [अद्धित] 38. 22.
marked

- भङ्ग 25. 2. a particle
 ✓ अङ्गीकर [अङ्गीकृ] 24.
 9. to accept
 अचिन्त [अचिन्त्य] 10.
 20. incompre-
 hensible
 अचिन्तणीयया [अचिन्त-
 नीयता] 5. 17. in-
 comprehensibility
 अचिन्तया [अचिन्तनीयता]
 14. 10. incompre-
 hensibility
 अच्यन्त [अत्यन्त] 9. 4.
 much, exceedingly
 अचाहिय [अत्याहित] 11.
 5. a calamity
 अचिज्जमाण [अर्च्यमान]
 76. 4. being wor-
 shipped
 अच्चिय [अर्चित] 41. 18.
 worshipped
 ✓ अच्छ [अस्] 60. 2.
 to be
 अरुद्धरा [अरुद्धरा] 63. 11.
 a celestial damsel

- यच्छि [अक्षिन्] 47. 4.
 an eye
 अजोग्ग [अयोग्य] 49. 1.
 unfit
 अज्ज [अद्य] 7. 19.
 to-day
 अज्ज [आर्य] 48. 13.
 a term of resp-
 ectful address
 अज्जउत्त [आर्यपुत्र] 22.
 19. a term of
 respectful address
 by a wife to the
 husband
 अज्जय [आर्जन] 25.
 22. straightfor-
 wardness
 अज्जिअ [अज्जित] 25. 1.
 besmeared
 अज्जिय [अर्जित] 6. 20.
 earning
 अज्झवसाय [अच्यवसाय]
 77. 3. determin-
 ation
 अट्टज्झाण [आर्तध्यान] 65.
 11. the meditation

5 following, ob-
eying

अणुचरोद्ध [अनुपरोध] 39.
14 without ob-
jection

अणुसाक्षि [अनुसाक्षित] 7 11 advised

✓ अणुद्वय [अनु+भू] 36
17. to experience

अणेर [अनेक] 76 1.
many

अणेरभवि [अनेकभविक] 64 18 of many
births

अणेर [अनेक] 20 7.
many

] 7 16

अपेन] 46.
his own

म म

म म

अत्य [अर्थ] 56 17.
money

अत्य [अर्थ] 4. 13 an
acquisition, wealth

अत्य [अर्थ] 71 4 obj-
ect

* अत्य [अर्थ] 13. 12
for

अत्यमिन्न [अत्यमित] 38.
15 set

अत्य [आयन्] 4 11.
a needy men

अत्युय [आर्त्तिर्ण] 47 1.
spread

अदेन्त [अ+दत्त] 37 2
not giving

अदोस्यारी [अदोषकारिन्] 15 11 innocent

अर्द्ध [अर्थ] 12 15 half

अर्द्धभरद् [अर्धमात्र] 64.
2 the half of
India

अधर्म [अधर्म] 4 1.
irreligion

अनिष्ट [अनिष्ट] 56 21

अणासाइऊण [अनासाय]

77. 4. having not
obtained

अणाहत्तण [अनाथत्व] 62.

5. the state of
being without a
master

अणीणिय [D. अनीत]

25. 9. not led

अणुगम्पिय [अणुकम्पित]

65. 22. trembled

अणुग्गह [अनुग्रह] 7. 18.

favour

अणुग्गिहीअ [अनुग्रहीत]

53. 3. favoured

अणुच्चिट्ठिय [अनुष्ठित] 41.

6. performed

अणुच्चिय [अनुचित] 21.

4. unfit

✓ अणुजाण [अनु+ज्ञा]

63. 1. to permit

अणुजाणिअ [अनुज्ञात] 78.

22. permitted

✓ अणुहुव [अनु+स्थापयू]

28. 13, to leave

behind

अणुद्धान [अनुष्ठान] 5.

14. observation
of a vow

अणुवन्ध [अनुबन्ध] 51.

19. a tie, a bond

अणुवन्ध [अनुबन्ध] 50.

14. insistence

✓ अणुन्नव [अनुज्ञापयू] 59.

6. to get perm-
itted

अणुत्ताय [अनुज्ञात] 63. 2.

permitted

अणुमन्निअ [अनुमत] 37.

9. agreed

अणुमय [अनुमत] 62.

10. agreed

अणुयाव [अनुताप] 63.

1. repentance

अणुराअ [अनुराग] 82.

4. love

✓ अणुवत्त [अनुवृत्त] 24.

24. 2. to follow

अणुवत्ति [अनुवृत्ति] 49.

5 following, ob-
eying

अणुवरोह [अनुपरोध] 39
14 without ob-
jection

अणुसाक्षिय [अनुशासित] 7
11 advised

✓ अणुद्वय [अनु+भू] 36
17 to experience

अणेर [अनेक] 76 1.
many

अणेरगमविय [अनेकगमविक] 64
18 of many
births

अणेर [अनेक] 20. 7.
many

अत्त [आत्मन्] 7 16
one's self

अत्तद्विय [आत्मार्थित] 46
2 made his own

अत्तलद्विय [आत्मलब्धिक] 60
3. one who
gets his alms him-
self

अत्ताण [आत्मन्] 7. 17.
self

अत्थ [अर्थ] 56 17.
money

अत्थ [अर्थ] 4 13 an
acquisition, wealth

अत्थ [अर्थ] 71. 4. obj-
ect

* अत्थ [अर्थ] 13. 12.
for

अत्थमिअ [अस्तमित] 38.
15 set

अत्थि [आयन्] 4 11.
a needy men

आथुय [आस्तीर्ण] 47. 1.
spread

अदेन्त [अ+ददत्] 37 2
not giving

अदोसयारी [अदोषकारिन्] 15
11 innocent

अर्द्ध [अर्ध] 12 15. half

अर्द्धभरद् [अर्धभारत] 64
2 the half of
India

अघम्म [अघर्ण] 4 1.
irreligion

अनियत्त [अनिश्चित] 56 21.

not turned back

अनुग्रह [अनुग्रह] 62. 8,
favour

अन्तरिथ [अन्तरित] 13. 4.
hidden

अन्तरेणं 21. 22. without

अन्तेवासिण [अन्तेवासिन्]
59. 12. a pupil

अन्दोलेन्त [आन्दोलयत्]
42. 5. swinging,
rocking

अन्धयार [अंधकार] 25.
21. darkness

अन्धारया [अन्धकारता]
23. 23. darkness

अन्न [अन्य] 25. 16.
another

अन्नत्थ [अन्यत्र] 29. 9.
elsewhere

अन्नदा [अन्यदा] 9. 3.
on some other
occasion

अन्नया [अन्यदा] 6. 1.
on some other
time

अन्नदा [अन्यथा] 8. 2.

otherwise

अन्नाण [अज्ञान] 35. 1.
ignorance

अन्नेसण [अन्वेपण] 48.
2. a search

अन्नोन्न [अन्योऽन्य] 17.
14. mutual

अपच्छ [अपथ्य] 70. 21.
unwholesome

अपडिबन्धया [अप्रतिबन्धता]
61. 14. non-attach-
ment

अप्य [अल्प] 11. 16.
small, little

अप्पणोच्चय [आत्मीय] 72.
16. belonging to
himself (N.)

अपत्थाव [अप्रस्ताव] 26.
5. improper occa-
sion

अप्पमत्त [अप्रमत्त] 23.
3. careful

अप्पाणय [आत्मक] 58. 2.
one's self

अबालिस [अबालिश] 45.
23. not a fool

अवोह [अवोध] 59. 21
 ignorance
 अवाहि [अवोधि] 64. 4
 ignorance
 अवमद्भिन्न [अव्यक्तित] 46.
 21. was made to
 take bath
 अवमत्थना [अव्यर्थना]
 4 4 a request
 अवमन्तर [अव्यन्तर] 8
 12, within
 अवमद्विय [अव्यधिक] 15.
 14 much
 √ अवभुद्ध [अवमि+उद्+स्था]
 14. 6, to receive,
 to welcome
 अवभुद्धिअ [अव्युत्थित] 7.
 11 welcomed,
 received
 अवभुद्धरिअ [अव्युत्थत] 7.
 1 lifted up, made
 prosperous
 अवम्भ [अवम्भ] 72 6.
 want of celibacy
 अवमग्न [अवमग्न] 4 13
 unbroken, conti-

nuous
 अवमद्वय [अवमद्वय] 59.
 16 not good
 अवमव्य [अवमव्यय] 35 12.
 one is who is averse
 to absolution
 अवमिमुह [अवमिमुह] 69.
 23 opposite, face
 to face
 अवमिद्धान [अवमिद्धान] 23
 3 a name
 अवमय [अवमय] 25 17.
 nectar
 अवमरिस् [अवमर्य] 51 14
 anger
 अवममापिह [मातापितरौ] 36
 5 parents
 अवमहारिस् [अवमहारि] 92.
 12 like us
 अवमगर [अवमगर] 20 21
 a python
 अवमण्डमि [अवमण्डे] 69
 17 all of a sudden
 अवमणमाण [अवमणत्] 40
 23 not knowing

अचाल [अकाल] 19. 24.
improper time

अरणीप्रयोज [अरणीप्रयोग]
38. 16. the proc-
ess of rubbing
the blocks of
Arani-wood for
lighting fire.

अरइ [अरति] 63. 16. de-
jection

अरिभङ्ग [अरिभङ्ग] 4. 1.
one who crushes
his enemies

अलक्तय [अलक्तक] 47. 17.
a red dye

अलिय [अलौक] 25. 22.
falsehood

अलुब्ध [अलुब्ध] 4. 4.
not greedy

✓ अवक्रम [अव+क्रम]
27. 25. to move

अवकण्ठ [अवकण्ठ] 10.
4. an attack

अवगाढ 63. 10. bathing

अवणय [अवणय] 34.

25. bent down

अवणिज्जन्त [अपनीचमान]
44. 2. being re-
moved

अवणीय [अपनीत] 22.
7. removed

✓ अवणे [अप+नी] 70.
11. to remove

अवणोयण [अपनोदन] 22.
4. removing

अवत्थन्तर [अवस्थान्तर]
10. 12. another
condition

अवयार [अपकार] 32.
18. ingratitude

अवयार [अवतार] 13.
20 an incarnation

अवर [अपर] 8. 17.
another

अवराह [अपराध] 28.
4. a fault

✓ अवरुण्ड [D.] 18.
24. to embrace

✓ अवलोय [अव+लोक्य]
10. 18. to observe

अघलोयण [अवलोकन] 44

4 seeing

अवसाण [अवसान]

45 14 an end

अवस्तु [अवश्यम्] 7. 15

certainly

अवहरिअ [अपहत] 51

18 brought, carried

अवहरिय [अपहत] 10

5 kidnapped

अवहाण [अवधान] 41

14 attention

अवहार [अपहार] 80 5

taking off

✓ अवहीर [अव+घोरय्]

60 11 to disregard

अवावाडअ [अभ्यापादित]

8. 20 without being killed

अचि [अपि] 18 13

even

अविज्ञाय [अविज्ञात] 18

15. unknown

अविवाडग [अविवादक] 51 7.

one who does not contest the claim

अविवेग [अविवेक] 76.

17 want of discrimination

अविसअ [अविषय] 28

6 not the ground

✓ अवे [अप+इ] 70

18 to go away

✓ अवेकस [अप+ईस्]

28 21 to expect

अव्यक्त [अव्यक्त] 21.

18 indistinct

असणी [अशनि] 28 26.

a thunderbolt

असह [अशब्द] 14 4

indistinct

असमत्थ [असमर्थ] 13

14 unable

असयालम्बण [असदालम्बन]

57 23 false supports

असिद्ध [अशिष्ट] 24 8

incivil

असुइय [अशुचिक] 76.

16. impure

असुह्य [असुखक] 7.

unpleasing

असौस [अशेष] 41. 19.

all

असोयव्यभासी [अश्रोतव्य-

भाषिन्] 72. 5.

speaking what is
unworthy to hear

असंजाय [असंजात] 9. 6.

unfledged

असंपज्जमाण [असंपद्यमान]

68. 12. not being
obtained

असंपाइय [असंपादित] 68.

15. not obtained

असंतुष्ट [असंतुष्ट] 4. 5.

dissatisfied

अह [अथ] 6. 11. now

अहन्नया [अधन्यता] 76.

6. misfortune

अहम्म [अवर्म] 3. 2.

irreligion

अहवा [अथवा] 47. 19.

or

अहाउय [यथा+आयुः] 4.

15. according to
the fixed period
of life

अहाउयस्वय [यथायुःस्वय]

63. 8. the comp-
letion of the due
period of life

अहासन्निहिय [यथासंनिहित]

80. 10. as were
near

अहासंजमं [यथासंयमं]

59. 10. with pro-
per constraint

अहियोय [अभियोग] 35.

12. casting a slur
(N.)

अहिगय [अधिगत] 4. 5.

obtained, possessed

अहिवाय [अभिघात] 17.

5. a stroke

अहिज्जिय [अधीत] 78.

19 learnt

अहिट्ठिय [अधिष्ठित] 53.

6. presided by

अहिणव [अमिनव]	11
10. new	
अहिनिवेस [अमिनिवेस]	
8 1 a resolution	
अहिष्पाथ [अभिप्राय]	7.
12 an opinion	
अहिष्पेय [अभिप्रेत]	34.
7 desired	
अहिभूय [अभिभूत]	21
12 overpowered	
✓ अहिमन्तय [अभि+मन्त्रय]	
71 25 to speak	
अहिमय [अभिमत]	45
6 respectful, co- urteous	
अहिमाणी [अभिमानिन्]	27
18 proud	
अहिमुह [अभिमुख]	41
2 towards	
अहिय [अधिक]	4 8
much	
अदिय [अहित]	71. 4
unbeneficial	
अदियपर [अधिकपर]	8.
12 much more	

अहिराम [अभिराम]	31
9 beautiful	
अहिलसिय [अभिळषित]	
23 25 a thing desired	
अहिचास [अभिलाष]	77.
3 a desire	
अहिय [अधिप]	35 22.
a lord	
✓ अहिसिञ्च [अभि+षिञ्च]	
4 21 to sprinkle	
अहोपुरिसिय [अघ पुरुषता]	
7 3 the state of being a low man	
अहोरत्त [अहोरात्र]	38
10 day and night	
अंशुमाली [अशुमालिन्]	
38 19 the sun	
आइअ [आदिक]	35 6
beginning from	
आत्थिपण [आस्तीर्ण]	31.18
scattered over	
✓ आइस [आदिन्]	14
18 to order	

- आउ [आयुः] 83. 12.
life
- √आउच्छ [आ+पृच्छ] 8.
23. to beg permission
- आउल [आकुल] 41. 17.
full of
- आउसो [हे आयुष्मन्] 57.
24. oh, long-lived one
- आओ [आहो] 47. 8.
a particle to show an alternative
- आओहण [आयोधन] 10.
8. a battle
- आकरसिय [आकर्षित] 54.
5. attracted
- आक्खित्त [आक्षिप्त] 55.
12. flushed
- आगअ [आगत] 10. 2.
came
- आगइ [आकृति] 9. 10.
a shape
- आगड्डिअ [आकर्षित] taken
up

- आगन्तुग [आगन्तुक] 61.
21. a new comer
- आगम्पयन्त [आकम्पयत्]
38. 2. shaking
- आगइ [आकृति] 45. 5.
a shape
- आवोसिय [आवोषित] 80.
4. proclaimed
- √आचिकख [आ+चक्ष]
2. 8. to tell
- आचक्खियव्व [आरव्यातव्य]
18. 20. worthy to be spoken
- आणत्ती [आज्ञप्ति] 71.
23. an order
- आणन्दिय [आनन्दित] 43.
10. pleased
- आणयकप्प [आनतकल्प]
4. 14, the Kalpa-
heaven called
Anata
- √आणयण [आनयन] 13.
13. bringing
- आणव [आ+ज्ञाप्य] 7. 15.
to order

आणा [आह्वा] 49 2
an order

आणित [आनीत] 75 1
brought

आणीय [आनीत] 14 8.
brought

✓आणे [आ+नी] 22 20
to bring

आमोदय [आमोगित] 69
15 known

आमगर्भपाय [आमगर्भप्राय]
7 17 like an
unripe foetus

आम [आम] 48 17, an
indeclinable

आयइ [आयति] 73, 21.
future

आयडूण [आकर्षण] 41.
21. pulling down

आयड्डिय [आकृष्ट] 31 2
drawn

✓आयण [आ+कर्ण्य]
13 2. to hear

आयणण [आकर्णन] 44.
8 hearing

आयण्णिय [आकर्णित] 50
1 heard

आयत्तीकय [आयत्तीकृत]
62 15- taken under
his control

आययण [आयतन] 55
3 a place

✓आयर [आ+चर्] 56.
18. to practise, to
follow

आयरिय [आचार्य] 56.
12 a preceptor

आयरिय [आचरित] 19
23. practised

आरक्षितय [आरक्षक] 15
a 19. a policeman

आरद्ध [आरब्ध] 41 13
begun

आरम्म 57 1 sinful
activity

आराच 82 16. a sound

आरोग्य [आरोग्य] 72.
51. good health

आरोचिय [आरोपित] 15

3. placed

आल [D.] 29. 1. a
calumny

आल [D.] 51. 9. a
false imputation

आलय [आलय] 15.
18. a residence

आलदायक [आलदायक]
51. 11. an accuser

आलाप [आलाप] 42. 2.
singing

आलिङ्ग [D. आलिङ्ग]
21. 5. embraced,
covered over

आलिन्दग [आलिन्दक] 66.
19. a terrace

आलिङ्गित [आलिङ्गित] 71.
23. drawn

आलोड्य [आलोचित] 63.
8. confessed a sin

आलोड्य [आलोचित] 6.
16. thought about

आलोच्य [आलोचित]
46. 22. thought,
consulted

आलेख [आलेख्य] 44.

15. painting

आवद् [आवद्] 21. 8.
difficulty

आवडिय [आपत्ति] 10.
7. took place

आवन्नसत्ता [आवन्नसत्त्वा]
13. 9. pregnant

आवया [आपद्] 29. 14,
calamity

आवज्जिय [आवजित]
46. 1. won over

आवाय [आपात] 7. 9. a
result

आवाय [आपात] 17.
18. an attack

आवासिथ [आवासित]
15. 2. encamped

आवूरण [आपूरण] 34.
13. fulfilment

आसय [आशय] 15. 7. a
motive

आसव [आसव] 56. 21.
influx of actions

आसंक [आशंका] 49.

16 a doubt
 आसेवण [आनेवन] 58
 13 practising
 आसेवियन् [आसेवितन्य]
 71 1. should be
 followed
 ✓ आहार [आ+हृ] 22
 14 to eat
 ✓ आदिण्ड [आ+दिङ्]
 5 13 to walk
 इतो [इत] 4 14 here
 इष्ट [इष्ट] 37 12 desi-
 red
 इट्टा [इष्टिका] 50 22
 a brick
 इट्टया [इष्टिका] 38 22
 a brick
 इत्थि [स्त्री] 28 20 a
 woman
 इत्थियत्ता [स्त्री] 15 15.
 the state of being
 a woman
 इत्थिया [स्त्री] 13 16
 a woman

इन्द्रजाल [इन्द्रजाल] 47. 8
 a magic show
 इन्द्रिय [इन्द्रिय] 57 17
 an organ of sense
 इतर [इतर] 8 13 an-
 other
 इयार्णि [इयानिम्] 34 16
 at present
 इत्ति [इत्ति] 60. 9 a
 sage
 इहह [इह] 11. 7 here
 इहलोक [इहलोक] 64.
 8 this world
 ईइस [ईइस] 10 14.
 of this sort
 ईस्ताण [ईस्तान] 63 9.
 the name of a
 heaven
 ईन्नि [ईन्नि] 54. 7 little,
 33 2 lightly
 उक्कट [उक्कट] 44. 1
 powerful
 उक्कण्ठिय [उक्कण्ठिय] 43.
 10. made anxious

उक्कलित्य [उत्कलित] 31.
20. torn

उक्खित्त [उत्क्षिप्त] 80.
3. raised up

उग्गाय [उद्गत] 28. 18.
rose

उग्गम [उद्गम] 4. 8.
blossoming, advent

उग्गाय [उद्गत] 10. 18.
grown

उग्घाय [D.] 31. 8.
a heap

✓ उग्घाड [उद्+घाट्य]
61. 2. to open

उच्चिय [उचित] 5. 8. fit

उच्चलित्थ [उच्चलित] 11.
9. started

उच्चिथ [उच्चिह] 43. 14.
bearing the prominent marks.

उच्छल्लत्त [उत्सरत्] 42.
1. rising high

उच्छलित्य [उत्सारित] 41.
15. thrown up

उच्छङ्ग [उत्सङ्ग] 43.
20. a lap

उच्छाह [उत्साह] 39.
22. zeal

उज्जय [उद्यत] 62. 21.
to be prepared

उज्जाण [उद्यान] 56. 5.
a garden

उज्जोय [उद्योग] 59. 9.
attempt

उज्झियन्व [उज्झितव्य]
57. 4. must be
abandoned

उट्ठाइथ [उत्स्थापित] 80.
11. raised

उट्ठित्थ [उत्थित] 14.
12. got up

उट्ठिया [ओष्ठिका] 25.
4. the hollow be-
neath the lips (?)
(N.)

°उड [पुट] 16. 9.
folding

उण [पुनः] 5. 19. again

✓ उत्तम्म [उद्+तम्] 11.

15 to feel miserable

उत्तरावह [उत्तरापथ] 8
17. a northern country

उत्तरामुहं [उत्तरामुखं]
towards north

उत्तरीय [उत्तरीय] 4
19 an upper garment

उत्तिमंग [उत्तमाङ्ग] 13
7 a head

उत्थरिय [व्यस्तृत] 63.
14. came upon

उदम [उदय] 63 6
rise

उदय [उदक] 14 8
water

उदासीणय [उदासीनक]
51 20 indifferent

उदाम 41 19. freely
growing

उद्विस्तृण [उद्विस्तृ] 39
17. referring to

उद्देश [उद्देश] 16. 4 a
place

उद्देहिय [उपदेहिका D]
30.25 white ants

उद्ध [ऊर्ध्व] 12 15
high

उद्धदेहिय [ऊर्ध्वदेहिक]
69. 13 a ceremony after death

उद्धुर 17 6. mad

उपादेय [उपादेय] 58
2 a thing worthy
to be accepted

उपपन्वय [उत्पन्नजित]
74 11 left off
the life of a re-
cluse

उपपंक [D] 32 6. a
collection द. ना
१ १०६

✓ उप्पाय [उत्+पाद् causal
of पद्] 37
1. to produce

उप्पाय [उत्पादिन] 10.
5 produced, hap-
pened

- उष्पाय [उत्पात] 9. 4.
an upward jump
- उष्पायणी [उत्पादिनी]
47. 14. producer
- उष्फुट्टण [उत्फोटन] 75.
10. cracking
- उष्फालिअ [D.] 67.
20. told स. हैं.
c. २. १७४.
- उष्फुल्ल [उत्फुल्ल] 13. 19.
blossomed, fully
wide
- उष्पेहड [उद्भट D.] 43.
14. steep दे. ना.
१. ११६.
- उष्मड [उद्भट] 31. 12.
raised
- उष्मन्त [उद्भ्रान्त] 44.
8. struck with
terror
- उष्मग्ग [उष्मार्ग] 47.
12, a wrong path
- उष्मूलन्त [उन्मूलयत्] 38.
3. uprooting
- उयअ [उदक] 10. 23.
water
- उयन्त [उपान्त] 17. 5. a
side

- उयय [उदय] 21. 9.
rise
- उयर [उदर] 4. 22.
stomach
- उरूया [ऊरु] 82. 18.
chest
- उल [कुल] 20. 20. a
collection
- उल्लय [आर्द्र] 38. 22.
wet
- उवभोग [उपयोग] 69.
14. a higher
consciousness
- उवगणिय [उपगणत] 53.
7. counted
- उवगय [उपगत] 59. 7.
gone
- उवगूढ [उपगूढ] 42. 2.
embraced
- उवङ्ग [उपांग] 77. 5.
a sub-limb
- उवच्चिय [उपचित] 44.
8. gathered
- उवज्जण [उपार्जन] 4.
5. earning

उपजिज्ञं [उपजिज्ञ] 6.

21. earned

✓ उपजिज्ञ [उप+अर्ज]

37. 7. to earn

उपवृद्धि [उपस्थित] 65

14 came up

उपवृद्धि [उपस्थित] 18.

4. stood near

✓ उपवणिमन्त [उप+निम-
न्त्र्य] 55 4 to

invite

उपवणियं [उपनीत] 42

4 brought

✓ उपवणे [उप+नी] 11

2 to bring

उपवह [उपवह] 3 2

a calamity

उपभुक्त [उपभुक्त] 65.

13 enjoyed

उपचार [उपचार] 35.

20 courtesy

उपरक्त [उपरक्त] 63.

13 faded, lost
colour

उपरि [उपरि] 76. 6.

above

उपरि [उपरोध] 28.

10. obdience

✓ उपलब्ध [उप+लब्ध]

9, 7 to observe

उपलब्ध [उपलब्ध] 18

10. obtained

उपलब्ध [उपलब्ध] 44

23 acquisition

उपवर्ण [उपवर्ण] 57 9

a garden

उपवर्ण [उपवर्ण] 5 16

born

उपवाअ [उपवाअ] 63.

20 birth

उपविष्ट [उपविष्ट] 4.

17 sitting, sat

उपसर्ग [उपसर्ग] 59.

17. a calamity

उपसन्त [उपसन्त] 41

1. satisfied

उपसम [उपसम] 7. 8

peace of mind

✓ उपसम [उप+सम+इ]

7 4 to take back

✓ उपसाम [उप+साम]

59 20. to pacify

उवसामण [उपशामन] 59.
22. pacification

उवहसणिज्ज [उपहसनीय]
7. 3. fit to be
laughed at

उवाअ [उपाय] 11. 14.
a remedy

उवारिय [उद्धारित] 77.
1. apart, separated

उवारूढ [उपाारूढ] 37.
19. ascended,
went up

✓ उवे [उप+इ] 19. 21.
to come to

✓ उव्वट्ठ [उद्+वृत्] 5.
13. to return

✓ उव्वह [उद्वाह] 6.
20. to carry

उव्वेअ [उद्वेग] 24. 3.
dejection

उव्वेअ [उद्वेग] 48. 19.
dejection

उससुक्क [उच्छुक्क] 46.
4. without duty
or tax

ऊण [ऊन] 6. 12. less
ऊसुअ [उत्सुक] 9. 8.
eager

ऊसुय [उत्सुक] 44. 4.
enthusiastic

एक [एक] 19. 1. one

एकलालस [एकलालस]
13. 1. one having
the sole desire

एकवीस [एकविंशति] 83.
12. twenty one

एकस्सि [एकशः] 74. 24.
once (N.)

एग [एक] 6. 18. one
एगन्त [एकत्र] 61. 3.
at one place

एगत्थ [एकत्र] 19. 13.
together

एगन्त [एकान्त] 73. 1.
sole

एगपह [एकपदे] 28. 20.
at the same time

एगराअ [एकरात्र] 79. 1.
one night

एगल्ल [एक+ल] 78 20.
alone, solitary

एगागी [एकाकिन्] 13.
3 alone

एण्ह [,इदानीम्] 26.
21 thus

एत्त [अत] 83 15
from here

एत्तिय [एतावद्] 39 15.
this much

एत्थ [अत्र] 19 10
here

एत्थंतरम्मि [भग्नान्तरे]
5 12 in the
meantime

एद्दमेत्त [एतावन्मात्र] 64
6, this much only

एय [एतद्] 18 5 that,
this

एरावण [ऐरावत] 38.
4 the elephant
of Indra

ओइण्ण [अवतीर्ण] 11
4 descended

ओच्छइय [अवच्छादित]
31. 20 covered

ओयर [अवतार] 3 5.
descent (N)

ओवाइय [उपयाचित] 20
4 a request to a
deity with a vow

ओयास [अवकाश] 31.
15 space

आसत्त [अवसक्त] 43 8.
attached

ओसरिअ [अपसृत] 81
18 gone away

ओसह [औषध] 70 2
a medicine

ओसहि [औषधि] 10 21
an herb

✓ ओसार [अपसार्य]
/ 6 8 to take aside

ओसारिअ [अपसारित]
38, 7. removed

ओह [ओष] 17 16 a
collection

ओहसिय [अवहसित] 41
22. laughed at,
mocked at

ओहावणा [अपभावना] 7.

17. disrespect,
disregard

ओहि [अवधि] 69. 15.

a kind of know-
ledge (N.)

कइवय [कतिपय] 14. 1.

some

कइवि [केसि] 9. 2.

some

कण्ण [कुते] 15. 17.

for the sake of

कषायणि [कात्यायनी] 32.

8. Kātyāyani go-
ddess

कज्ज [कार्य] 49. 8.

action

क्रुडु [काष्ठ] 30. 19.

fuels

कट्टं [कण्टं] 60. 9. an

interjection to
express regret

कडअ [कटक] 43. 19.

a jutting rock

कडेवर [कलेवर] 20.

17. a body

✓ कडु [कृष] 32. 22.

to pull

कड्डिय [कृष्ट D.] 82.

13. drawn

कणइ [D.] 17. 2. a

branch (C.)

कणवीर 30. 18. a kind
of red flowers

कणियकुण्डय [कणिककुण्डक]

76. 16. grain with
husks (N.)

कण्णिय [कणित] 12. 16.

barbed

कस्ति [कृत्ति] 31. 14.

a skin (N.)

कत्तो [कुतः] 57. 10.

from where

कत्थ [कुत्र] 67. 3.

where

कत्थइ [कुत्र+अपि] 44. 6.

at some place

कप्प [कल्प] 11. 18. a

condition

कप्पतरु [कप्पतरु] 4. 10.

a desire-yielding
celestial tree

कवच 31. 12 a skele-
ton

क्रम [क्रम] 26. 11 order

कम [कम] 44. १ a
foot

कमलायर [कमलाकर] 4.
9 one having the
clusters of lotuses,
a lake

कर्म [कर्मन्] 5 17
action

कर्मयर् [कर्मकर] 66
2 a servant

कय [कृत] 4 1 done

कय [क्रय] 16 15. pur-
chase

कयग्न [कृतघ्न] 34 21
ungrateful

कयत्य [कृतार्थ] 53 23.
one with his
object fulfilled

✓ कयत्य [Denomina-
tive from कदर्थ]
60. 9. to maltreat

कयत्यणा [कदर्थना] 25
25 trouble

कयत्यणा [कदर्थना] 62.
4. maltreatment

कयन्त [कृतान्त] 18. 18
god of death

कयन्नु [कृतज्ञ] 64. 8
grateful

कयन्नुया [कृतज्ञता] 35 6
gratitude

कयलफल [कदम्बफल] 38
14 plantains

कयलि [कदली] 43 5
a plantain-tree

कयाइ [कदापि] 11 21.
perhaps

कयार ['D] 20 17.
a heap of grass
दे ना. २ ११

करङ्क 31 6 a skeleton

करण 37. 16. a day-
division

करणिज्ज [करणीय] 5 8
ceremony, 42 13
fit to be done

करयल [करतल] 10.
11 a palm

करवाल 31 16 a sword

कल 42. 5. sweet and
indistinct

✓ कल 60. 24. to think

कलत्त [कलत्र] 4. 4.
a wife

कलमल [D.] 72. 5.
filth

कलकल [कलकल] 10.
6. hue and cry

कलस [कलश] 4. 21.
a pot

कलाव [कलाप] 5. 10.
a cluster

कलिल [D.] 41. 17.
full of; see पाइअलच्छी.

कल्ल [कल्य] 10. 17.
yesterday

कल्लाण [कल्याण] 45. 5.
benefit; highest
good

कवड [कपट] 80. 1.
falsehood, deceit

कवाँल [कपाल] 32. 1.
a skull

कव्वाय [कव्याद] 21.
2. a carnivorous
animal

कसव्व [D.] 32. 5.
covered over दे.
ना. २. ५३

कसाय [कपाय] 41. 15.
astringent

कट्टारअ [D.] 13. 6.
a small sword
दे. ना. २. ४.

✓ कह [कथ्] 23. 18.
to tell

कहं [कथम्] 18. 16.
how

कहंचि [कथंचित्] 18. 18.
somehow

कहा [कथा] 23. 18.
a story

कहिं [कुत्र] 18. 11.
where

कहिंचि [कुत्रचित्] 23.
13. somewhere

कहिंपि [कुत्र+अपि] 50.
18. somewhere

काउं [कर्तुम्] 13. 8. to
do

कंठाहरण [कण्ठाभरण] 79.
14. a necklace

कायञ्च [कर्तव्य] 7. 15
 should be done
 ✓ कारव [कृ causal]
 55 22 to get
 done
 कालक्षेप [कालक्षेप] 27
 18. delay
 कालदोष [कालदोष] 3
 2 the blemish of
 time
 कालरत्ती [कालरात्रि] 47
 14 the night of
 annihilation
 काराविम [कारित] 7.
 1 made
 किञ्च [कृत्य] 47. 14
 an act
 किञ्चलसङ्ग [कृच्छ्रसाध्य]
 70 17 difficult
 to be cured
 किण्व [कृष्ण] 25 18
 black
 किमद् [किम्+अद्] 46
 17 what then
 किरिया [क्रिया] 64.
 11. action

किलिङ्ग [छिष्ट] 64 17
 bad
 किलेस [क्लेश] 21 8.
 trouble, exhaus-
 tion
 किसत्तण [कृशत्त] 68
 14 thinness
 किञ्चि [किञ्चित्] 48
 23 something
 किप्रमाण [किप्रमाण] 50
 25 How many
 किपाग [किपाक] 47 13.
 a fruit sweet in
 taste and bitter
 in result
 किपुरिस [किपुरिष्य] 43
 6 a kind of de-
 mighods
 कीदस [कीदश] 30 25
 of what sort
 ✓ कील [कील] 17 9
 to sport
 कीला [कीला] 6 1.
 sport
 कीस [कीस] 6. 19.
 how

कओ [कुतः] 9. 16.
whence

कुच्छि [कुक्षि] 4. 16.
a womb

कुमारभुक्ति [कुमारभुक्ति]
58. 22. for the
maintenance of
the status of a
prince

कुरव [कुरवक] 11. 8.
a kind of a tree

कुलउत्तम [कुलपुत्रक] 56.
7. the son of a
noble family

कुलउत्तय [कुलपुत्रक] 15.
19. a man born
in a good family
—a term of address

✓ कुव [कुप] 10. 1.
to be angry

कुविय [कुपित] 44. 4.
angry

कुसुमाउह [कुसुमायुध]
9. 23. the god
of love

कुसल [कुशल] 7. 7.
clever

कुहाड [कुमार] 62. 20.
an axe, a hatchet

कूड [कूट] 67. 24. a
peak

कूरहिययत्तण [करहृदयत्व]
42. 11. cruel-
heartedness

कूल 39. 9. shore

केत्तिय [कियत्] 39. 19.
how much

केस [केश] 12. 15.
hair

कोउहल [कुतुहल] 43.
21. eagerness

कोट्टिम [कुट्टिम] 44. 16.
a floor

कोडि [कोटी] 16. 16.
a crore

कोदण्ड 12. 16. a bow
कोल [D.] 16. 22. a
boar

कोलाहलीकथ [कोलाहलीकृत]
72. 2. made to
raise a great cry

कोस [कोश] 4 10 a
bud, a treasure

कोह [क्रोध] 25 21
anger

खाद्य [खादित] 30 25
eaten

क्षयोपशम [क्षयोपशम]
59. 7. partial
destruction and
pacification (N)

खड्ग [खड्ग] 10 22
a sword

खचित [खचित] 4 18
studded

✓ खण्ड [खण्ड्य] 54
6 to break

खन्ती [क्षान्ति] 25 21
forgiveness

खन्ध [स्कन्ध] 31 2
a trunk

✓ क्षम [क्षम] 34 6
to forgive

क्षमासमण [क्षमाश्रमण]
59 12 one of a
high order of
recluses

खम्भ ['D स्तम्भ] 44
14 a pillar

खन्ध [स्कन्ध] 4 10 a
shoulder

क्षय [क्षय] 21 3 des-
truction "

खलण [खलन] 20 18.
obstruction

खलित [खलित] 64.
12. a fault

खलिय [खलित] 53
10 a fault

✓ खलियार [खलित
आचर] 59 16. to
act like villains

खसर [खसर] 70 12
itches

क्षमिय [क्षमित] 78 5
pardoned

खायन्व [खातव्य] 71 7
should be obser-
ved

✓ खाव [खाद] 82 2
to eat

पिह [क्षिति] 16 9
earth

- √ खिज्ज [खिद्] 35.
1. to be dejected
- खित्त [क्षिप्त] 17. 18.
thrown
- खीण [क्षीण] 21. 4.
exhausted
- खीणया [क्षीणता] 11.
6. fatigue (N.)
- खीर [क्षीर] 19. 21.
milk
- खु [खलु] 6. 17. verily
- √ खुड [D.] 42. 4.
to fall loose
- खुडिय [D.] 41. 16.
got loose सि. हे.
८. ४. ११६.
- √ खुह [क्षुभ] 38. 5.
to be agitated
- खुहा [क्षुधा] 21. 12.
hunger
- खेड्डिया [D.] 75. 2. a
turn
- खेत्त [क्षेत्र] 29. 1. a field
- खेल्लणय [क्रीडनक] 10.
15. a toy
- खोह [क्षोभ] 70. 21.
disturbance

- गअ [गत] 6. 4. went
- गच्छ 59. 24. monas.
tery
- गज्जिय [गाजत] 43. 8.
roaring
- गत्त [गात्र] 14. 4. limbs
- गद्दम्भ [D.] 17. 11. a
shrill noise दे. ना.
२. ८२.
- गन्तव्व [गन्तव्य] 8. 13.
should go
- गन्धव्व [गन्धर्व] 41. 13.
a kind of demi-
gods
- गब्भ [गर्भ] 68. 13. a
foetus
- गब्भहर [गर्भगृह] 31. 20.
the inner temple
- °गब्भिण [गर्भिन्] 34.
3. full of
- गम्मण [गन्तुम्] 37. 20.
to go
- गग्गय [गद्गद] 32. 15.
choking
- गय [गज] 17. 3. an
elephant

गयणगाणिणि [गगनगामिनी]
11 3. taking up
to the sky

गदय [गुदक] 20 21 big

गरुयया [गुस्ता] 10. 9
bigness

गवक्ख [गवाक्ष] 44. 15
a window

गवल [गबल] 12. 15 a
wild buffalo

गविट्ठ [गवेपित] 21 8
searched for

✓ गवेस [गवेपय्] 20
9 to

गवेसण [गवेपण] 19 14
search

गवेस्ताधिय [गवेपित] 79
3 searched after

गवेसिय [गवेपित] 79
22 searched for

गव्य [गर्व] 6 20 pride

✓ गह [ग्रह] 23. 19.
to hold

गह [ग्रह] 27 5 a
planet- Rahu

गह [ग्रह] 31 6. a
kind of ghosts

गहिय [गृहीत] 4 11.
held, taken

°गामिय [गामिन्+क] 37
15 going to

गाहिअ [ग्राहित] 5 10
made to study

गिद्ध [गृध्र] 31 5. a
vulture

गिहवइ [गृहपति] 65
19. a house-holder

गिहासम [गृहाधम] 56 22
a householder's
life

गिही [गृहिन्] 57 24
a householder

गिहीयत्तण [गृहीतस्व] 11
10. learning, atta-
ching

गीय [गीत] 60 16 a
song

गुग्गुलु 32. 2 a parti-
cular fragrant
gum-resin

गुंठ [D.] 47. 12. a
bad horse दे. ना.

२. ९९.

गुणरयण [गुणरत्न] 64.
12. the best of
merits

√गुलगुल [D. Onometo.]

38. 5. to roar

गुलियां [गुलिका] 24. 25.
a pill

गोरुय [गैरिक] 15. 3.
red clay

√गेण्ड [गृह] 8. 16.
to hold

गोणत्त [D.] 70. 9. a
physician's bag

गोपय [गोपद] 25. 18.
a puddle

गोरव [गौरव] 36. 24.
greatness

गोवालहारय [गोपालदारक]
60. 21. the son
of a cowherd (a
term of contempt)

घट्टण [घट्टन] 55. 10.
rubbing

√घड [घट्ट] 20. 1. to
form

घण्टय [घण्टक] 32. 7. a
bell

√घत्त [D. क्षिप्] 40.
22. to throw सि. हे.

८. ४. १४३.

घर [गृह] 29. 1. a house

घरणि [गृहिणी] 46. 1.
a wife

घरावास [गृहवास] 56.
16. dwelling in
the house, a ho-
useholder's life

घरिणि [गृहिणी] 14. 12.
a wife

घाअ [घात] 19. 5. dest-
ruction

घाय [घात] 12. 23. a
wound

√घाय [हन्] 35. 13.
to kill

घायण [घातन] 35. 17.
killing

√घेप्प [गृह] 29. 19.
to be held, to be
outraged (pass.)

√घेप्प [D गृह्] 40
13., passive —can
be taken

घेतूण [गृहीत्वा] 13 2
having taken

घोणा [घोण] 17 5.
a nose, a snout

√घोर [D] 20 19
to snore

√'चक्ष [D चक्] 70'
3. to be able वि हे
८. ४ ८३

चउ [चतुस्] 24 15.
four

चउचरण[चतुश्चरण] 25 15.,
a quadruped

चउणाण [चतुर्णान्] 66
15 (N.)

चउप्पह [चतुष्पथ] 82
12. the place
where four roads
meet

चउयर [D.] 8 16.
a group

चत्त [त्यक्त] 56. 16.
abandoned

चन्द [चन्द्र] 4. 8 the
moon

चमर 44. 7' ■ chowrī

चमार [चमरी] 44 6
a' yak

चम्म [चर्मन्] 31 20
■ hide

चरैणगुण' 62 9 the
quality of' right
conduct

चरणपरिणाम' 57' 5
thought-activity
in' relation' to
right' conduct

चरिय [चरित] 62' 7:
an act

चरिम [चरम] 4. 16.
last

चरिय [चरित] 28. 24.
the mode, the
way of life

चरुक्कम [चरुक्कम] 82.
11. a sacrificial

ceremony to offer
an oblation of
rice.

चलण [चरण] 13. 19.
foot

चलणसोय [चरणशौच]
11. 7. washing
of feet

चलिय [चलित] 44. 6.
moving

चवणलिङ्ग [च्यवनलिङ्ग]
63. 17. a sign of
fall

चवल [चपल] 44. 7.
active, moving

चक्रमण [चक्रमण] 3. 4.
gait, movement

चाउवेज्ज [चातुर्वेद] 55.
6. one knowing
four Vedas

चारण 43. 9. a kind
of sages, a bard

चारय [D.] 55. 22.
a prison

चारि [D.] 77. 2.
grass Guj. चार

चारिअ [चारिक] 7. 10.
an alderman of
the town

चारित्तमोहणीय [चारित्र-
मोहनीय] 59. 8. a
kind of action
(N.)

✓ चिकिच्छ [चिकित्स]
74. 24. to diagnose
✓ चिट्ठ [D. स्या] 22.
20. to stand, to
wait

चिय [चैव] 76. 8. a
particle of emph-
asis

चियगा [चिता] 14. 3.
a pyre

चिया [चिता] 30. 19.
pyre

च्चिय [चैव] 17. 18.
indeed

- चीर 15. 2 clothes
 चुन्न [च्युत] 4 15.
 fallen
 चूय [चूत] 42 6 a
 mango-tree
 चैत्रय [चैत्र] 67. 4. a
 sanctuary
 चेष्ट [चेष्टा] 47. 3. an act,
 movement
 चेष्टिअ [चेष्टित] 54. 5.
 act, movement
 चेष्टिय [चेष्टित] 33 25
 action
 चेष्टिया [चेष्टिका] 5 6 a
 maid
 चेतना [चेतना] 19. 9.
 consciousness
 चेल्लअ [D] 60 4 a
 small boy, a sm-
 all pupil Guj. चेलो,
 चेलको
 ✓ चोअ [चुद] 64 12
 to impel, to drive
 चोरिय [चोर्ये] 79 19.
 a theft

- छडाडोव [छडाडोप] 33.
 2. display of a
 flash
 छलिअ [छलित] 54 17
 cheated
 छाया 37. 1 beauty
 छिकं [D.] 38 19
 touched
 छिअ 52. 4 settled,
 decided
 छिन्नकंकण 79 13. with
 a broken string
 छुरिया [छुरिका] 22 8.
 a knife
 छुहा [छुहा] 22 4
 hunger
 छूद [D] 8 14. de-
 posited
 ✓ छोड [मुच्] 27. 8
 to unite, to
 remove
 छेत्तन्तर [क्षेत्रान्तर] 17
 1. another field
 छोडिय [D] 34 4
 united

ज [यत्] 10. 20. who,
which

√ जथ [यत्] 67. 22.
to try

जइ [यदि] 9. 8. if

जथो [यतः] 10. 21.
because

जकल [यक्ष] 43. 6. a
kind of demigods

जच्च [जाल] 35. 24.
well-born

जज्जरिय [जर्जरित] 17.
5. worn out

जड्डिया [D.] 69. 19.
became stiff

√ जण [जन्] 36. 24.
(causal) to produce

जणय [जनक] 7. 2. a
father

जणवअ [जनपद] 71.
24. a country i.
e. inhabitants of
the country

जणवाअ [जनवाद] 6.
15. a rumour

जन्न [यज्ञ] 35. 12. a
sacrifice

जम्बाल 72. 4. moss-
dirt

जम्बुद्वीप [जंबुद्वीप] 3. 1.
the name of a
continent

जम्म [जन्मन्] a birth

जम्मन्तर [जन्मान्तर] 32.
17. another birth

जर [जर्त्] 15. 2. old

√ जल [ज्वल्] 82. 15.
to burn

जलण [ज्वलन्] 13. 8.
fire

जलनिहि [जलनिधि] 37.
13 a sea

जलय [जलद] 12. 15.
a cloud

जलयर [जलचर] 17. 8.
an aquatic animal

जलहि [जलधि] 43. 8.
an ocean

जलोयर [जलोदर] 69.
18. dropsy

जस [यशस्] 15 16.
fame

जह [यथा] 19. 21 as

जहद्विष्य [यथास्थित] 42.
10 just as it was

जहा [यथा] 6. 19 as

जहाजुक्तं [यथायुक्त] 30
8 as was proper

जहास्वह [यथार्थ] 55 6
as befitting

जहाचिह्नं [यथाविधि] 59.
6 in a proper
manner

जहासत्तीक्ष्ण [यथाशक्त्या]
67. 23. according
to might

जहुत्तकारी [यथोक्तकारि]
68 4 doing as
instructed

जहोचिय [यथोचित] 8.
16. befitting

जहोचइद्व [यथोपदिष्ट] 59.
6. as preached

जलोवलद्विष्य [यथोपतन्मया]

due to the powers
they have

✓ जंप [D. जल्] 18.
20 to speak

✓ जंपाव [causal जंप=
वच्] 62 14. to
make speak

जाम [जात] 5. 5. born

✓ जाम [याच्] 53. 21
to beg

जाम [जात] 6. 21
collection

जाईसरण [जातिस्मरण]
65 14 the rem-
embrance of pre-
vious birth

जाम [याम] 4. 17. a
time-measure

जाम [याम] 82 8 a
quarter

✓ जाण [ज्ञा] 50 16
to know

जाणवत्त [यानपात्र] 37.
19 a ship

जाणियव्व [ज्ञातव्य] 58.

11. worthy to be
known

जाणु [जानु] 16. 9.
knees

जाय [जाया] 45. 1. a
wife

जाय [जात] 16. pro-
duced

जाला [ज्वाला] 20. 2.
flame

जाव [यावद्] 6. 8. as
long as, when

जावज्जीवं [यावज्जीवं] 14.
21. throughout
life

जावज्जीविअ [यावज्जीवित]
35. 18. lasting to
life

जिण्ण [जीर्ण] 30. 25.
worn out

जिय [जित] 28. 23.
conquered

√जीवाव [जीवायू] 24.
4. to make alive

जीविय [जीवित] 12. 5.
life

जीय [जीव] 14. 14.
life

जीह [जिह्वा] 69. 19.
a tongue

√जुज्ज [युज्] 6. 18.
to be proper

जुज्झ [युद्ध] 17. 16. a
battle

जुत्त [युक्त] 30. 6.
proper, accompan-
ied with

जुय [युग] 21. 14. a
pair

जुवइ [युवति] 17. 13.
a young woman

जुवराय [युवराज] 58.
21. an heir-app-
arent

जुवल [युगल] 68. 2.
a pair

जुवल्य [युगलक] 67.
17. a pair

जुवाणय [युवक] 12.
18. a youth

जुंजुमय [D.] 77. 1.

√ लज्ज [लृक् pass]
32. 2. to be
burnt

√ दस [दंश्] 18. 2.
to sting

डिण्डिम 15. 4. a drum

द्विक्रिय [D. पिहित] 60.
14. closed

दोहय 32. 23. brought

ण्हाथ [स्नात] 28. 17.
taken bath

ततो [ततः] 5. 12.
thence, from that

तक्र [तस्कर] 28. 13.
a thief

तक्क्षणा [तत्क्षणात्] 10.
23. that very
moment

तज्जणा [तर्जना] 17.
20. insult

तड [तट] 47. 6. a
shore

तण [तृण] 75. 14. grass

तत्थ [तत्र] 4. 1. there
तन्दुल [तान्दूल] 82. 14.
rice

तमोवलिच्चा [तमोवलिप्ता]
47. 14. covered
with darkness,
full of the quality
of Tamas

तय [तद्] 11. 2. that
तल्लिच्छ [तल्लक्ष्य] 56.
14. solely devoted
to

तल्लिच्छा [तल्लिप्सा] 33.
20. keenness upon

तव [तपस्] 59. 9.
penance

तवस्त्रिणी [तपस्विनी] 26.
1. a miserable
woman

तवस्सी [तपस्विन्] 33.
14. a miserable
man

तद्वाविह [तद्वाविध] 5.
13. of that kind

ता [तावत्] 6. 18. then

ताडण [ताडन] 60 22
 beating
 ताय [तात] 9. 15, a
 father
 तालुय [तालुक] 21. 14.
 a palate
 ताव [तावत्] 6 8 then
 तहावि [तयावि] 53 1
 still
 ति or त्ति [इति] 14. 18.
 तिक्र [तीक्ष्ण] 15 3.
 sharp
 तित्थयर [तीर्थकर] 63
 20. the maker of
 the ford i. e. the
 prophet
 तिमिर 70 11. blindness
 तिरिय [तिर्यग्] 74 22
 low life
 तिलयमूय [तिलकभूत] 44
 12. to become the
 very saffron mark
 i. e. best
 तिवग्ग [त्रिवर्ग] 5 4
 three groups of

धर्म, अर्थ and काम
 for human effort
 तिब्बयर [तीव्रतर] 74. 19
 sharper
 तिसा [तृषा] 21. 19
 thirst
 तिसूल [त्रिशूल] 31 3.
 Trishula mark
 तिहि [तिथि] 37 16
 a date
 तिहुयण [त्रिभुवन] 54. 2.
 three worlds
 ✓ तीरअ [तीत्य्] 6 9
 to be able
 तुड [तुष्ट] 14. 12.
 satisfied
 तुण्डिक [तुण्णिक] 75.
 19 silent
 तुमं [त्वम्] 18 11
 thou
 तुरियतुरिय [त्वरितत्वरितम्]
 20. 13. quickly
 तुरियं [त्वरित] 13 23
 speedily, quickly

तुलणा [तुलना] 58. 6. a
comparison

तुल [तुल्य] 6. 13. equal

तुवरिद्धिय [D.] 21. 33.
a kind of astrin-
gent creeper

तेरस्ती [त्रयोदशी] 7. 22.
the 13 th day of
the month

तेलोक [त्रैलोक्य] 64. 1.
three worlds

✓ तोड [तोड्य] 13. 7.
to tear off

थण्डिल [स्थण्डिल] 82.
12. a clean place

थम्भिय [त्तम्भित] 82. 18.
become standstill

थाण [स्थान] 17. 10.
a camp

थाम [स्थामन्] 7. 5. a
place

थिर [स्थिर] 35. 6. stable

थेव [D. स्तोत्र] 16. 21.
few

थेवत्तण [स्तोत्र] 18.
1. paucity

थेवय [स्तोत्र] 50. 22.
little, in a small
quantity

दइय [दयित] 5. 2. a
husband

दइय [दयित] 44. 4. a
lover

दड्ड [दग्ध] 82. 5. burnt

दढ [दढ] 11. 17. very
much, strongly

दढं [दढं] 56. 14. com-
pletely

दण्डवासि [दण्डपाशिक]
15. 11. a police-
man

दप्प [दर्प] 17. 6. pride,
intoxication

दरि [दरी] 43. 18. a
cave

दरिह [दरिद्र] 4. 6. poor

दरिय [दृप्त] 4. 1. proud

दरिसण [दर्शन] 15. 23.
seeing

दरिसणिज्ज [दर्शनीय] 46	
3. good-looking	
दरिहर [दरीगृह] 10 17.	
a cave-house	
दलिय [दलित] 17 6	
destroyed	
√ददाय [दापय] 55 23	
to ask to give	
दधिण [दधिण] 6 21.	
wealth	
द्व्व [द्व्व्य] 80 5 an	
object, wealth	
द्व्वथो [द्व्व्यत] 73 19	
in form	
द्व्वलिग [द्व्व्यलिग] 73	
24 external signs	
√दस् [दर्शय] 13. 17.	
to show	
दंसग [दर्शक] 71 4.	
one who shows	
दसण [दर्शन] 27 6	
sight	
दसणीय [दर्शनीय] 14.	
11 handsome	
दायअ [दायक] 27 2.	
a giver	

दायग [दायक] 16 5.	
a giver	
दार [द्वार] 29. 2. a	
door	
दारअ [दारक] 5 6 a	
child	
दारिया [दारिका] 69. 9	
'a daughter	
दारुणया [दारुणता] 28	
20 terrible nature	
दासत्त [दासत्व] 54 4.	
servitude	
दाहिण [दक्षिण] 64.	
2 south	
दिह [दृष्ट] 4 16 seen	
दिट्ठि [दृष्टि] 24. 25.	
sight	
दिणयर [दिनकर] 38 2	
the sun	
दिन्न [दत्त] 5. 7 given	
दियह [दिवस] 9 2 a	
day	
दिवायर [दिवाकर] 27 4.	
the sun	
दिव्व [दिव्य] 4. 17	
celestial	

दिश [दिश] 17. 18.
a direction

दिशायक [दिशाचक्र] 41.
16. the circle of
directions

दिसावणिज्ज [दिशावा-
णिज्य] 37. 8.
trading in differ-
ent quarters

दिसावाल [दिशापाल]
82. 16. the pro-
tector of direc-
tions

दीणभाव [दीनभाव] 63.
14. sense of help-
lessness

दीणार [दीनार] 8. 10.
a gold coin

✓ दीस [दृश् pass] 5.
21. to be seen

दीह [दीर्घ] 8. 18.
long

दीहर [दीर्घ] 31. 14.
long

दीहिआ [दीर्घिका] 3. 5.
a well

दुइअ [द्वितीय] 61. 2.
second

दुक्कय [दुष्कृत] 32. 11.
a bad action

दुक्ख [दुःख] 8. 19.
a difficulty, misery

दुक्खयर [दुःखकर] 57.
21. painful

दुक्खं [दुःखम्] 20. 18.
with difficulty

दुगुल [दुकूल] 4. 17. a
silk-garment

दुग [दुर्ग] 12. 22.
a fortress

दुग्गइ [दुर्गति] 29. 2.
a low condition

दुज्जण [दुर्जन] 19. 20.
a bad person

दुड्ड [दुष्ट] 47. 12.
mischievous, nau-
ghty

दुड्डु [दुष्टम्] 19. 16.
evil

दुत्थिया [दुःस्थिता] 42.
13. in a bad state

दुरहिगन्धि [दुरधिगन्धि]
72 7 possessing
bad smell

दुरुष्वा [दुर्वा] 77 2.
a kind of grass
Guj दरो

दुल्ललिय [दुर्ललित] 41 17
naughty

दुल्लवत्तण [दुर्भव] 58
9 rare nature

दुवार [द्वार] 23 11
a door

दुवालस [द्वादश] 66
15 twelve

दुवे [द्वे] 6 14 two

दुस्तादिय [दुसाधित]
47 18 badly
accomplished

दुह [दुःख] 35. 13
misery

दुमिय [दून] 40 3
afflicted

दूय [दूत] 16 3 a
messenger

देवउल [देवकुल] 24 9.
a temple

देघदूस [देवदुष्य] 63
13 a kind of
celestial garments

देवय [देवता] 35 12
a deity

देवया [देवता] 80 10.
a god, a deity

देवलोअ [देवलोक] 4.
14 heaven

देघसत्ती [देवशक्ति] 72
2 celestial power

देवाणुप्पिय [देवानाप्रिय]
64 7. the belo-
ved of gods

✓ देवाव [दापय] 16
6 to cause to
give

देवाहिव [देवाधिप] 25
1 the lord of
gods, Indra

देव्व [देव] 39 20
fate, luck

देस [देश] 8 17 a
country

देसन्तर [देशान्तर] 7

19. another country

देशिअ [देशित] 57. 2.
laid down

दो [द्वि] 6. 6. two

दोस [दोष] 4. 6. a
blemish

दोहल [दोहद] 68. 12.
the desire of a
pregnant woman

धन [धन] 4. 5. wealth

धणियं [D.] 42. 1.
much

धन्न [धन्य] 53. 23.
blessed

धम्म [धर्म] 3. 6. duty

धम्मलाह [धर्मलाम] 57.
8. giving a religious blessing

धम्मलाहिय [धर्मलामित]
60. 8. gave a religious blessing

धम्माराम [धर्मराम] 59.
3. the name of
the place

धम्माहिगार [धर्माधिकार]
7. 1. religious
endowment

धरिअ [धृत] 26. 5.
held up

धाउ [धातु] 70. 21. a
humour, main
constituent of the
body

धाउखेत्त [धातुक्षेत्र] 38.
21. a field of
of metal

धाविय [दावित] 60. 22.
ran

✓धुण [धु] 38. 3. to
shake

धुय [धूत] 44. 8.
shaken

धूमन्धारिय [धूमान्धारित]
75. 9. darkened
by smoke

धूया [दुहितृ] 9. 23. a
daughter

नइ [नदी] 12. 14. a
river

नई [नदी] 29 10 a
river

नगोह [न्यग्रोध] 13 4.
a banyan tree

✓ नच [नृत्] 43. 10.
to dance

✓ नचाव [नर्तय्] 60
21 to make one
dance

✓ नड [नृत्] 3 5 to
dance

नरिथ [न+अस्ति] 11.
15 is not

नमिज्जमाण [नम्यमान]
42 3 being
bowed down

नय [नय] 47 16 a
way, a method

नयरी [नगरी] 3 3 a
town

नयसिरी [नयधी] 3. 3
the splendour of
goddess of polit-
ical wisdom

न-याणामो [न-जानीम]

18 12. perhaps

नरख [नरक] 35 13 a
hell

नरय [नरक] 5 12. a
hell

नरचइ [नरपति] 4. 2
a king

नरिन्द [नरेन्द्र] 23 19
a king

नलिणि [नलिनी] 14. 8
a lotus plant

नवरं [D] 52 4.
only

नह [नख] 82 13 a
nail

नहङ्गण [नमसु+अङ्गण] 9.
7 the court-yard
of the sky

नहयल [नमस्तल] 44 9
the surface of
the sky

नंगर [D] 39 5 an
anchor

नगरसिला [नगरशिला]

38. 7. the anchor
-stones

नाग 34. 19. an elephant

नागवल्ली 41. 19. a
betel-creeper

नाणी [ज्ञानिन्] 56. 13.
one possessing
knowledge

नाय [ज्ञात] 58. 11.
known

नायग [नायक] 45. 25.
a lover, a leader

नायर [नागर] 36. 5.
a citizen

नायरथ [नागरक] 6. 15.
a citizen

नारथ [नारक] 5. 12.
a hell-dweller

नाराथ [नाराच] 38. 1.
an arrow

✓ नास [नाशय्] 58.
1. to destroy

नाह [नाथ] 64. 1. a
lord

निउञ्ज [निकुञ्ज] 9. 4. a
grove

निउत्त [नियुक्त] 47. 21.
appointed

निउरम्ब [निकुरम्ब] 17.
6. a collection

मिउरम्ब [निकुरम्ब] 43.
13. a collection

निओअ [नियोग] 5. 18.
an order

निओइय [नियोजित] 37.
12. put to sale

निओग [नियोग] 26.
11. an order

निओय [नियोग] 9. 14.
a work, a duty

निकलंक [निष्कलंक] 15.
15. without blemish

✓ निकखम [निस्सू+क्रम]
7. 23. to go out

निरवसेस [निरवशेष] 18.
3. all, without
remainder

निग्गम [निर्गम्] 19. 24.

blossoming

निगमण [निर्गमन] 6 6

going out

निगम्य [निर्गत] 8, 15

gone out

निग्धिण [निर्धण] 29-4

merciless

निश्चल [निश्चल] 41, 14.

motionless

निश्चवावड [नित्यव्यापृत]

65 11. always
engaged

निश्चेष्ट [निश्चेष्ट] 61 4

without activity

निजुद्ध [नियुद्ध] 60, 24

fight

निज्जामग [निर्यामक] 38.

6 a sailor

निज्जित [निर्जित] 18

1 conquered

निज्जर [निर्जर] 43 18.

a spring

निहय [निर्दय] 43 20.

violent, cruel

निप्पच्चवाय [निप्पल्लवाय]

73, 1 without an
obstacle

निदा [निद्रा] sleep

निदेस [निर्देश] 28 2
a thing shown,
order

निप्फल [निष्फल] 19.
24 vain, useless

निप्फेडिय [D.] 72 9.
destroyed

निव्वन्ध [निर्वन्ध] 27.
20 importunity

√ निव्वच्छ [निद्र+भर्त्स]
57 16 to disre-
gard

निव्वर [निर्भर] 5 2
full of

√ निव्वच्छ [निद्र+भर्त्स]
6 19 to rebuke

निमिय [D न्यस्त] 16
9 place

निमोलिय [निमीलित] 14
6 closed

निम्मल [निर्मल] 44. 7.
pure

- निम्माअ [निर्मायः] 5.
10. clever (N.)
- सिय [निज] 3. 6. one's
own
- नियडि [निकृति] 45. 16.
deceit
- नियत्त [निवृत्त] 60. 6.
returned
- नियत्तिय [निवर्तित] 10.
8. brought back
- नियम्ब [नितम्ब] 44. 8. a
jutting rock
- नियर [निकर] 17. 4. a
collection
- नियरण [D.] 51. 17.
forfeiture, punishment
- नियय [निजक] 14. 23.
one's own
- नियाण [निदान] 12. 21. a
cause
- निरइयार [निरतिचार] 58.
14. without trans-
gressions
- निरत्थअ [निरर्थक] 7.
3. useless

- निरय 62. 18. a hell
- निरवराह [निरपराध] 81.
6. guiltless
- निरोह 57. 18. one
without desires
- निरागरण [निराकरण] 6.
18. removal
- √निरुम्भ [नि+रुम्भ्] 23.
25. to block
- निरुवसग [निरुपसर्ग] 59.
14. without cala-
mities
- √निरुव [नि+रूप्य्] 52.
13. to examine
- निरुविय [निरुपित] 19.
12. observed
- निरुज्ज [निर्लज्ज] 51.
13. shameless
- √निवड [नि+पठ्] 13.
19. to fall
- निवण्ण [D. निषण्ण] 47.
1. sat
- निवसण [निवसन] 4. 18.
dress
- निवह 20. 2. collection

निवाय [निपात] 9. 4	
a downward fall	
निविष्ट [निविष्ट] 37.	
10 situated	
✓ निवेद्य [नि+वेद्य] 8	
4 to inform	
निवेद्य [निवेदित] 5 6	
mentioned	
निवेद्य [निवेदित] 61	
6 was informed	
✓ निव्व [निर्वप्य] 48 4	
to cool down	
✓ निव्वास [नि+वास्य]	
52 18 to banish	
निव्वासिय [निर्वपित] 83	
5 banished	
निव्वुय [निर्धृत] 33 12	
happy	
निव्वुइ [निर्धृति] 8 2.	
happiness	
निव्वुइ [निवृत्ति] 57 6	
pacification of	
activity	
निव्वेय [निर्वेद] 9 18	
dejection	

निस्ससय [नि.ससय] 22.	
4 doubtless	
निसिय [निशित] 31 16	
sharp	
निस्सेस [निःशेष] 31	
8 all	
निहणियव्व [निहन्तव्य]	
71 8 should be	
destroyed	
निहय [निहत] 80. 3	
fixed	
निहाण [निधान] 57 18	
a place	
निहाय 43 11. a colle-	
ction	
✓ निहाल [नि+माल्य]	
25 13 to observe	
निहिय [निहित] 3 6.	
placed	
नीय [नीत] 26 4 led	
नीणिअ [नीत] 25 14	
led (N)	
✓ नीसर [नि+स्य] 6	
10 to go out	
✓ नीसर [नि+साय] 36.	

14. to take out
 ✓ नीसर [निः+सृ] 23.
 20. to come out
 ✓ नीसस [निस्+श्वस्]
 19. 7. to sigh
 नीसास [निःश्वास] 21.
 1. a sigh
 नीसेसं [निःशेषं] 64. 4.
 fully
 नीहार 44. 6. dew, snow
 ✓ ने [नी] 27. 6. to
 lead
 नेउर [नूः] 3. 4. an
 anklet
 नेह [स्नेह] 68. 16. love
 नेहालु [स्नेहालु] 3. 7.
 affectionate
 ✓ पअ [पच्] 22. 4.
 to cook
 पइ [प्रति] 49. 13.
 towards
 पइह [प्रविष्ट] 22. 17.
 entered
 पइहाविय [प्रतिस्थापित] 5.

9. fixed, settled
 पइदिणं [प्रतिदिनं] 5. 21.
 always
 पइदियह [प्रतिदिवस] 16.
 20. each day
 पइदिवसं [प्रतिदिवसं] 71.
 1. always
 पइन्न [प्रतिज्ञा] 19. 26.
 a vow
 पइरिक्क [D.] 48. 6.
 solitude, a lonely
 place दे. ना. ६. ७१
 ✓ पइस् [प्र+विश्] 20.
 2. to enter
 पईव [प्रदीप] 32. 1. a
 lamp
 पउण [प्रपुण] 72. 14.
 recovered, became
 all right
 पउत्त [प्रयुक्त] 70. 2.
 used
 पउमनाह [पद्मनाथ] 63.
 19. the name of
 a Tirthankara
 पउमासण [पद्मासन] 4.

17 a lotus-seat

पउर [पौर] 7 12 a
citizen

पणस [प्रदेश] 65 13
a place

पयोध [प्रयोग] 22 1
application

पयोध [प्रयोग] 55 22
use

पयोधण [प्रयोजन] 14
14 object

पयोस [प्रद्वेष] 59 22
malice

पयोहर [पयोधर] 4 19
breasts

पक्क [पक्क] 38, 23. ri-
pened, heated

पक्क [पक्ष] 7 8 side

पक्क [पक्ष] 9 6 a
wing

पक्कसन्धि [पक्षसन्धि]
15 1 the day
that joins two
halves of the
month i e the

15th of the dark
half of the month

पक्कालण [प्रक्षालन] 10
23. washing

✓ पक्कित्व [प्र+क्षिप्]
28 21 to throw

पगार [प्रकार] 64 4 a
way

पङ्कय [पङ्कज] 10 12.
a lotus

पद्यार्थ [प्रत्यय] 49 24
a proof

पद्यइअ [प्रत्ययित] 26
11 trusted

पक्षउल [पक्षकुल] 52
5 a commission
of principal citi-
zens

पक्षकथाय [प्रत्याख्यात]
70. 2 given up
for lost

पक्षत्त [पक्षत्व] 9. 12
death

पक्षन्त [प्रत्यन्त] 59 1
a border

पञ्चभिन्ना [प्रत्यभिज्ञात]
18. 10. recognised

पञ्चय [प्रत्यय] 10. 1.
confidence, sure-
ness

पञ्चवयार [प्रत्यपकार]
34. 22. ingrati-
tude

पञ्चुवेक्षितय [प्रत्यवेक्षित]
36. 7. examined

पञ्चोणि [D. सम्पुरवागमन]
to come forth दे.
ना. ६. २४

पच्छा [पश्चात्] 30. 7.
afterwards

पच्छादय [प्रच्छादित] 4.
19. covered

पच्छाणुयाव [पश्चादनुताप]
82. 5. repentence.

पच्छायाव [पश्चात्ताप] 62.
19. repentence

पच्छिमा [पश्चिमा] 75. 2.
last

पञ्जन्त [पर्यन्त] 57. 3.
end

पज्जलिय [प्रज्वलित] 32.
1. burnt

पज्जवसाण [पर्यवसान]
44. 23. end

पज्जालिय [प्रज्वालित]
82. 11. burnt

पट्टविय [प्रस्थापित] 20. 8.
sent

पट्ठि [पृष्ठि] 13. 5. back
√ पड [पत] 76. 5. to
fall

पडअ [पटक] 72. 1.
cloth

पडण [पतन] 45. 12.
falling

पडणीय [प्रत्यनीक] 60. 5.
an adversary

पडह [पटह] 31. 17.
a drum

पडिकूल [प्रतिकूल] 25.
16. adverse

पडिकूलया [प्रतिकूलता]
39. 20. adverse
nature

√ पडिच्छ [प्रति+ईक्ष]

40 21 to wait
for

पडिनियत्त [प्रतिनिवृत्त]
11 6 returned

पडिपूह्य [प्रतिपूजित]
55 6 honoured
in turn

पडिबद्ध [प्रतिबद्ध] 19
12 bound

पडिबोद्धिअ [प्रतिबोधित]
15. advised

पडिबोद्धियच्च [प्रतिबोधितव्य]
67 22 should
be awakened

✓ पडिबुज्झ [प्रति+बुध्]
67 11 to awaken

पडिमा [प्रतिमा] 32 8
an idol

पडिमा [प्रतिमा] 78
20. an observance

पटिय [पतित] 17. 12
fallen

पडिचप्पस [प्रतिपक्ष] 70.
19. a thing oppo-
site

✓ पडिवज्ज [प्रति+पद्]
13 14 to happen

✓ पडिवज्ज [प्रति+पद्]
66 22. to adopt

पडिवत्ती [प्रतिपत्ति] 55
6 respect

पडिवन्न [प्रतिपन्न] 49
1 become, made,
produced

✓ पडिवाल [प्रति+पालय्]
45 1 to wait for

पडिस्सुय [प्रतिश्रुत] 5
3 trusted

पडिसोत्त [प्रतिश्रोत] 38
5 up the stream,
against the cur-
rent

पडिहय [प्रतिहत] 20
17. acting as an
obstruction

✓ पडिहा [प्रति+मा] 34
2 to appear

पडिहार [प्रतिहार] 55
21 an attendant

पड [पद्] 31 17. active

√ पढ [पठ] 11. 19.
to repeat .

पढ्य [प्रथम] 60. 7.
first

पढमासात्तो [प्रथमभाषिन्]
3 7. one who
speaks first, fri-
endly

पणइणि [प्रणयिनी] 37.
7. wife, beloved

पणइपत्थण [प्रणयिप्रार्थना]
37. 5. the request
of the needy

पणट्ट [प्रणष्ट] 10. 23.
destroyed

√ पणम् [प्र+नम्] 28.
9. to salute, to
bow down

पणय [प्रणय] 12. 11.
request

पणय [प्रणय] 44. 4.
love

√ पणस्स [प्र+नश्] 11.
15. to perish

पणाप्पिय [प्रणाप्पित] 10.
11. bent

पत्त [प्राप्त] 5. 5.
approached

पत्त [पत्र] 14. 8. a leaf

पत्त [पात्र] 23. 16. a
fitting individual

पत्तय [पत्रक] 8. 14. a
document

पत्तयाल [प्राप्तकाल] 6.
19. fitting to the
occasion

पत्तो [पत्नी] 70. 6. a
wife

पत्तेयं [प्रत्येकम्] 8.10. to
each one

√ पत्थ [प्र+अर्थय्] 9.
24. to request

पत्थणा [प्रार्थना] 33. 15.
a request

पत्थिय [प्रस्थित] 30.
20 started

पत्थुय [प्रस्तुत] 51. 12.
conducted, begun

पन्थ [पथिन्] 28. 9. a
road

पभाव [प्रभाव] 10. 21.
power

पमत्तया [प्रमत्तता] -59.

19 the objection-
nable behaviour

पमाअ [प्रमाद] 36. 22.

a careless act

पमाण [प्रमाण] 8 3

authority

पमुद्द [प्रमुख] 17. 19

headed by, 29-3.
front

पमुद्द [प्रमुख] 56. 19.

and others

पमोअ [प्रमोद] 67. 15

joy

पय [पद] 11 11 a

syllable

पय [पद] 23 6 a

step

पय [पद] 64 11. a place

पयद्द [प्रयत्त] 43. 21.

proceed, began

पयद्दाचिअ [प्रयत्तित] 19.

15 made to pro-
ceed, sent

✓ पयद्द [प्रयत्त] 8.

(12.) to reveal

पयत्त [प्रयत्त] 6 1.

taken place

पयम्पिअ ([प्रकम्पित] 82

18 trembled

पयर् [प्रकर्] 18. 2 a

collection

पयाण [प्रदान] 15. 21.

giving

पयाण [प्रयाण] 82 1.

going

पयाणय [प्रयाणक] 8 22

a measure of
distance

पयाणय [प्रयाणक] 9 2

going

पयाणुसारी [पदानुसारिन्]

5 11 one who

remembers the
whole unknown

sentence if the
first syllable is

repeated (N)

पयार [प्राकार] 14. 6.

the surrounding
mound

पयास [प्रकाश] 25. 20.
light

√पयास [प्र+काश] 37.
1. (causal) to make
bright

परचक्र [परचक्र] 12. 22.
a hostile army

परत्त [प्ररक्त] 31. 1.
attached

परत्थ [परार्थ] 12. 10.
benefit; 31. 16.
high object; 37.
4. another's object

परपुट्ट [परपुष्ट] 17. 1.
a cuckoo

परमत्थ [परमार्थ] 56. 9.
the highest object

परमत्थओ [परमार्थतः] 27.
21. truly

परम्मुह [पराङ्मुख] 4. 3.
with face turned
away from

√पराण [परा + आ + नी]
30. 6. to take
away

परायत्त [परावृत्त] 32.
22. covered, over-
powered

पराहोणया [पराधीनता]
12. 3. dependence
on others

परिओस [परितोष] 31.
7. satisfaction

परिओसिअ [परितोषित]
7. 2. made satisfied

√परिकल्प [परि+कल्प]
57. 23. to form

√परिक्ष्व [परि+इक्ष्व] 50.
1. to examine, to
test

परिक्षण [परीक्षण] 57.
15. test

परिगय [परिगत] 63. 11.
surrounded

परिचत्त [परित्यक्त] 29.
7. abandoned

√परिच्य [परि+त्यज] 24.
9. to abandon

परिच्चाअ [परित्याग] 78.
16. abandonment

परिच्छाद्य [परित्याग] 57.

13 abandoning

परिचिञ्च [परिचित] 41

5 familiar

परिणञ्ज [परिणत] 7 8

ripe

परिणह [परिणति] 10

15 a result

परिणीय [परिणीत] 5

19 married

परितुष्ट [परितुष्ट] 5. 7

satisfied

परिभ्रमन्तो [परिभ्राम्यन्ती]

83 5 wandering

परिमिय [परिमित] 14

4 covered over

परियण [परिजन] 14.

12 a servant

परियरिय [परिचरित] 31

16 surrounded

परियायन्तर [पर्यायान्तर]

77 2 in another

form

परिवडिच [परिपतित] 39.

12. fallen

परिवारिय [परिवारित]

8 15 surrounded

✓ परिवाल [परि+पाळ्य]

57. 22. to observe

परिवाल्लिज्जमाण [परिपा-

ल्यमान] 73 8.

being followed

परिवेडिय [D. परिवेष्टित]

44 13 surround-

ed

परिवेसण [परिवेषण] 65

15 serving

परिस्सकण [परिष्वस्सन] 21

4 walking

परिस्सडिय [परिशदित] 30

25 eaten by

worms

✓ परिसंठव [परि+स+

स्थापाय] 49 12 to

leave, to console

परिस्सम [परिभ्रम] 44

2 exhaustion

परिसुक्क [परिशुष्क] 69.

18. dried

परिहरिय [परिहृत] 1

free from

परिह्रिय [परिहित] 30.

18. worn, put on

परिहृत्त [परिभुक्त] 43.

6. enjoyed

परोपकार [परोपकार] 4.

5. benevolence

परोविभ [प्ररोदित] 70.

7. wept

पलविभ [प्रलपित] 69.

5. weeping

पल्लल [पल्लल] 17. 5.

a pool

पलाण [पलायत] 20.

fled away

पलास [पलास] 22. 9.

a kind of tree

पलित्त [प्रदीप्त] 48. 4.

burnt

पल्लीवइ [पल्लीपति] 12.

20. the master of the village

पलोइय [प्रलोकित] 21.

22. observed

√पवज्ज [प्र+वृज्] 57.

21. to renounce the world

पवन्न [प्रवन्न] 15. 18.

endowed with

पवर [प्रवर] 35. 23.

excellent

पवहण [प्रवहण] 37.

16. a boat

पव्वअ [पर्वत] 9. 12. a

mountain

पव्वइअ [प्रव्रजिक] 59.

9. became a recluse

पव्वइग [प्रव्रजिक] 57.

24. a recluse

पव्वाय [D.] 68. 13.

faded

पव्वाचिय [प्रव्रजित] 63.

7. made to take renunciation

पवाल [प्रवाल] 77. 2.

creepers blades

पवाहिअ [प्रवाहित] 40.

26. thrown into the stream

पविट्ठ [प्रविष्ट] 60. 7.

entered

पघित्थिण्ण [प्रविस्तीर्ण] 6
15 spread

पवियम्भिय [प्रविजृम्भित]
32 2 increased

✓ पविस [प्र+विश्] 4
22 to enter

पवेस [प्रवेश] 6 6.
entrance

पसत्थ [प्रशस्त] 37 16.
praise-worthy

पसर [प्रसर] 4 13
extent

✓ पसस [प्र+शस्] 58
9 to praise

पससिअ [प्रशसित] 36
15 praised

पसाअ [प्रसाद] 16 3
favour

पसायण [प्रसादन] 44
4 pleasing

✓ पसाह [प्र+साध्य]
59. 2 to chastise

पसाहण [प्रसाधन] 59
1 chastising

पसिद्ध [प्रसिद्ध] 51. 10
brought forward

✓ पसीय [प्र+सद्] 40
21. to be pleased

पसुत्त [प्रसुत्त] 21 10
slept

पसूअ [प्रसूत] 36. 19.
born

पसूह [प्रसूति] 5 5
birth

पसूय [प्रसूत] 5. 5
gave birth

पहट्ठ [प्रहृष्ट] 60. 13
gladdened

पद्दाण [प्रधान] 13 13
principal, chief

पद्दाणभावओ [प्रधानभावत्त]
70 24 principally

पद्दार [प्रहार] 10 9 a
wound

पद्दोरोकअ [प्रहारीकृत]
10 8 being wounded

पद्दाव [प्रभाव] 10 22
power

पद्ध्य [प्रभूत] 7 20.
much

पंकज [पंकज] 60. 13.
a lotus

पाद [पाद] 54. 16.
a foot

पादभ [पायित] 46. 25.
made to drink

पादस [प्रावृष्] 4. 8.
rainy season

√ पाड [पातय्] 68.
23. to make fall

पाडिभ [पातित] 38.
16. ignited, kind-
led देवता पाड्यो.

पाण [प्राण] 10. 9. self,
soul

पाण [पान] 20. 19.
drinking

पाण [D.] 26. 10. a
chandala

पाणवृत्ति [प्राणवृत्ति] 10.
11 the supporting
of life

पाणि [प्राणिन्] 10. 16.
living beings

पाणिज [प्राणिन्] 25. 2.
an animal

पाय [पाद] 4. 10 a
foot

पाय [प्रायः] 7. 4. al-
most

पायव [पादप] 11. 8.
a tree

पायवगमण [पादपोषगमन]
83. 10. (N.)

पायार [प्राकार] 31. 11.
a rampart

पायाल [पाताल] 28. 21.
the nether world

पारब्ध [प्राब्ध] 10. 3.
commenced

पारद्धी [पारद्धि] 14. 21.
hunting

पारलोइय [पारलौकिक]
70. 20. of the
next world

पारिओसिय [पास्तोषिक]
5. 7. a reward.
a present

पारिजात [पारिजातक] 4.
7. a kind of
flower

- ✓ पारीय [pass पार्यते]
23 18 can
- ✓ पाल [पाल्य] 4 15
to spend
- ✓ पाव [प्र+आप्] 8
20 to obtain
- पाव [पाप] 56 18 a
sin
- पावकम्म [पापकर्म] 51
13 one who does
a sinful act
- पाविअ [प्रापित] 22 24
brought
- पाविअ [प्रापित] 42 10
made to arrive
- पास [पार्श्व] 30 24 a
side
- पासअ [पाशक] 47 3
a noose
- पासवण [प्रसवण] 28
13 to pass urine,
to make water
- पाहुड [प्राभूत] 24 13.
a present
- पाहुणय [प्राधुर्णक] 60.
2 a guest

- पाहेय [पायेय] 16 6
the food for the
journey
- पि [अपि] 18 2 even
- पिअंवअ [प्रियवद] 3 6
sweet-speaking
- पिआ [प्रिया] 43 8
a beloved
- पिहदिवसअ [पितृदिवसक]
65 14 an anniv-
ersary of the
father's death
- पिउ [पितृ] 13 13
father
- पिहुआ [पृष्ठतः] 7 5.
from behind
- पिहुओमुह [पृष्ठतोमुख]
20. 12 with face
turned back
- पिण्डिय [पिण्डित] 31 15
collected together
- पित्तिय [पैत्रिक] 83 14
belonging to the
same family
- पिय [प्रिय] 25 23
dear

√ पिय [पा=पिच्] 22.

11. to drink

पिययत्ता [प्रियतया] 14.

14. beloved

पिया [पितृ] 56. 17.

father

पियामह [पितामह] 5. 9.

grand-father

पिव [अपि+इच्] 4. 7.

just like

पिवासा [पिपासा] 21.

12. thirst

पिचीलिया [पिपीलिका]

18. 2. an ant

पिसाय [पिशाच] 31. 7.

a kind of ghost

पिसुणिय [पिशुनिक* D.]

23. 9. suggesting

पीइ [प्रीति] 83. 2. love

पीई [प्रीति] 4. 6. love

पीड [D. पीठ ?] 44.

13. a hedge (?),

a lower part (?)

पोवर 41. 21. fat, thick

पुच्छ [पुच्छ] 31. 3. a

tail

√ पुच्छाव [पृच्छ causal]

61. 16. to get

asked

पुच्छिय [पृष्ट] 18. 7.

asked

√ पुज्ज [पृ] 23. 7. pass,

to be fulfilled

पुड्ड [पुष्ट] 17. 1. nou-

rished

पुट्ट [पुष्ट] 72. 6. plea-

sing

पुडय [पुटक] 22. 9. a

hollow made by

folding

पुण्ण [पुण्य] 11. 16.

merit

पुण्णोदय [पुण्योदय] 59.

3. the rise of

merits

पुत्त [पुत्र] 5. 3. a son

पुरखो [पुरतः] 52. 9.

in front of, before

पुरस्सर [पुरःसर] 45. 7.

speaking

पुरोहित्य [पुरोहित] 59.

16. a chaplain

पुरिस [पुरुष] ३ ७ a
man

पुरिसयार [पुरुषकार] 39
21 human effort

पुलइअ [प्रलोकित] 49.
19 was looked at

पुव्व [पूर्व] 6 22 former

पुव्व [पूर्व] 8 17 East

पुव्वपुरिस [पूर्वपुरुष] 37
6. an ancestor,
a forefather

पुव्वरूव [पूर्वरूप] 62 18.
a previous form

पुव्ववासणा [पूर्ववासना]
67 13. the im-
pression of the
previous birth

पूअ [पूजा] 42 4. worship

पूइय [पूजित] 16 6.
given respect

पूगफली [पूजा] 41 19.
a creeper of
betel-nuts

पूया [पूजा] 30 17.
worship

✓ पेच्छ [प्रवेक्ष] 15.
11. to see

पेच्छणय [प्रेक्षणक] 65.
11 a show

पेच्छिणी [प्रेक्षिणी] 56.
9 seeing

पेह्लिअ [D] 23 1.
pursued vigor-
ously

✓ पेस [प्रहृष] 30 16.
to send

पेसिअ [प्रेषित] 26 19
sent

पोण्डरिय [D] 31. 14.
a tiger पाइयलच्छी

पोयइअ [पोतार्थक] 39
2 the half of the
ship

पोयअ [पोतक] 9. 7 a
young one

पोरुस [पौरुष] 8 12
manhood

पोरुसो [पौरुषी] 71 2.
a time or quarter
denoted by a
human shadow (N)

फरस [पक्ष] 25. 23.
rough

फलग [फलक] 38. 9.a
plank

फल [स्पर्श] 4. 19. touch

फाल्गुय [स्पर्शक] 56. 11.
clean

फिडिब [D.] 17. 3.
destroyed

फुडं [स्फुटं] 49. 15. clear

फुल्ल [पुष्प] 35. 18. a
flower

√फेड [D.] 64. 13.
to break

√फोडात्र [स्फोट्य्] 52.
13. get broken

बइल्ल [बलीवर्द] 77. 5. a
bull.

बन्द 18. 4. prisoners

बन्दि [बन्दिन्] 55. 19.
a prisoner

बहिर [बधिर] 70. 11.
deaf

बहिराविड [बधिरवृत्ति]
60. 11. deafness

बहुग [बहुक] 53. 13.
much

बहुमथ [बहुमत] 4. 2.
much-liked

बहुमन्निओ [बहुमत] 37.
11. well-received

बालकयली [बालकदली]
44. 12. a young
plantain plant

बालय [बालक] 61. 10.
a child

बाह [बाष्प] 19. 1. a
tear

बाह [बाहु] 42. 1. a
hand

√ बाह [बाध्] 26. 1.
to trouble

बाहिरिया [बाह्यता] 82.
12. exterior

बाहिं [बहिः] 52. 6.
outside

बिइय [द्वितीय] 21. 11.
second

बीभच्छ [बीभत्स] 31.
15. terrible

बीय [बीज] 64. 4. a
seed

✓ बीह [भी] 82 20
to fear

बोहिय [बोधित] 17 15
awakened

बोही [बोधि] 58 8
knowledge

भभ [भय] 12, 22. fear

भक्कण [भक्षण] 35 16
eating

भगवड [भगवती] 32 16
a divine lady

भगा [भग्न] 20. 21.
broken

भज्जा [भार्या] 83. 14
a wife

भण्ड [भाण्ड] 8 10
merchandise

भण्ड [भाण्ड] 23. 1. a
vessel

भण्डारिअ [भाण्डागारिअ]
54 13 a trea-
surer

भणिय [भणित] 6 7
spoken

भत्तार [भर्तृ] 24 8. a
husband

भह [भद्र] 13 17. a
good man

भमडिय [भ्रान्त] 63.
15 wavered (N)

भमन्त [भ्रमत्] 21 2.
wandering

भयवड [भगवती] 20 6
divine goddess

भराविय [भरित] 16.
18. filled

भरिय [भृत] 19 1.
filled

भवियव्वया [भवितव्यता]
5. 18 fate

भाअ [भाग] 6 5 a
part

भाण्डार [भाण्डागार] 8
15. a treasure-
house

भायण [भाजन] 29. 14.
a receptacle

भाया [भ्राता] 73. 15
a brother

भारह [भारत] 3. 1.
India

भारिया [भार्या] 4. 12.
a wife

भावओ [भावतः] 73.
20. in sense

भावणा [भावना] 57. 20.
a mental trend

भाषणा [भावना] 78.
23. a sort of aid
for the observa-
nce of Vratas (N.)

भावन्नुयया [भावज्ञता]
9. 10. the under-
standing of sen-
timents

भाविअ [भावित] 57.
20. influenced 50.
5. made prone

√ भास [भाष्] 49.
4. to speak

भासिअ [भाषित] 48.
24. speaking

भिउढी [ब्रकुटी] 28. 26.
a brow

भिकखा [भिक्षा] 60. 1.
begging

भिकखु [भिक्षु] 79. 17.
a mendicant

भीय [भीत] 60. 8:
alarmed

भीरुत्तण [भीरुत्व] 12. 11.
fear, apprehension

भीरुयत्तण [भीरुत्व] 61.
13. fear

भीसणय [भीषण] 17. 11.
terrible

भुअ [भुज] 6. 21. a
hand

भुकिखय [बुभुक्षित] 22.
73. hungry

√ भुज्ज [भुज्] 63. 9.
to enjoy

भुत्त [भुक्त] 35. 21.
eaten

भुयग [भुयग] 19. 21.
a serpent

भुयङ्ग [भुजंग] 41. 13.
a kind of demi-
god; a serpent

भुयंग [भुजंग] 52 18.
 a rogue
 भुयगम [भुजगम] 18 2
 a serpent
 भुया [भुज] 69 18 a
 hand
 भूय [भूत] 31 6 a
 ghost
 भैरव [भैरव] 72 3
 terrible
 भोग [भोग] 63 9 en-
 joyment
 भोद [भवती] 25 7.
 her ladyship
 भोयण [भोजन] 10. 11
 food
 भअ [भूत] 47. 5 dead
 भइ [भति] 11 16.
 intellect
 भइन्द [भृगेन्द्र] 83 7
 a lion
 भइरा [भदित] 47 19
 Wine
 भइलण [D. मालिन्य]
 15. 16. tarnishing

मइविभ्रम [मतिविभ्रम]
 47. 8 confusion
 of intellect
 मईय [मदोय] 40 9
 my
 मउह [मयूख] 44. 7. a.
 ray
 मग [मार्ग] 6 15 - a
 road, a way
 मग्मओ [D. पधात्] 10.
 7. behind
 मग्निअ [मार्गित] 54
 12 was asked
 मग्निय [मार्गित] 70 15
 asked for
 महुँल [D.] 47 13
 evil हे ना १. १४५
 मच्चलोय [मर्त्यलोक] 25
 2 mortal world
 मच्छु [मृत्यु] 29 4.
 death
 मच्छर [मात्सर्य] 4 6.
 pride
 मज्जार [मार्जार] 65 16.
 a cat

- मज्जिम [मादित] 46.
24. was intoxicated with wine
- मज्झ [मध्य] 17. 9. the middle
- मण्डलम् [D.] 33. 2. a sword
- मण्डप [मण्डप] 56. 6. a bower
- मणुयत्तण [मनुजत्व] 58. 1. manhood
- मणोरह [मनोरथ] 23. 8. a desire
- मत्ता [मात्रा] 73. 3. a measure
- महव [मार्दव] 25. 21. softness
- मन्त [मन्त्र] 10. 20. an incantation
- ✓ मन्त [मन्त्रयू] 80. 16. to tell
- मन्तजाव [मन्त्रजाप] 82. 14. the repetition of incantations
- ✓ मन्न [मन्] 7. 17. to believe

- ✓ मन्न [मन्] 28. 16. to think
- मर्म [मर्मन्] 55. 10. vitals
- मय [मृग] 16. 20. a deer
- मय [मद] 47. 2. intoxication
- मयण [मदन] 6. 1. the god of love
- मयणाह [मृगनाथ] 17. 3. a lion
- मयरन्द [मकरन्द] 41. 16. pollen
- मयल [D. मलिन] 72. 22. dirty
- मयहर [महत्तर] 26. 18. a leader
- मरणधम्मीण [मरणधर्मन्] 56. 20. one fated to die
- मलचाहि [मलव्याधि] 70. 12. the disease of piles
- मस्तान [श्मशान] 26. 20. a cemetery

मह [महत्] 17 15 big
 महग्घय [महार्ह] 36. 24.
 of great value
 महग्घेय [महार्ह] 54. 12
 costly
 महण्णव [महार्णव] 38.
 5 a great ocean
 महन्तअ [महत्क] 6 16
 a head-man
 महयर [महत्तर] 26 15
 leader
 महल्ल [महत्+ल] 35
 23. big
 महामल्ल [महत्+महत्+ल]
 43 15 very big
 महासावग [महाभावक]
 62 3 a great
 believer
 महियल [महोत्तल] 41
 15 the surface
 of the earth
 महिलिय [महिक्क] 50
 3 a woman
 महिस [महिष] 20. 20
 a buffalo

महिसी [महिषी] 82 10.
 a queen
 महीरुह 42 3 a tree
 महु [मधु] 3 4 wine
 महु [मधु] 42 5 honey
 महुयर [मधुकर] 4 20.
 a bee
 मडुर [मधुर] 29 3
 sweet
 महसव [महोत्सव] 6 1.
 a great festival
 महोयर [महोदर] 70
 15 the big belly
 महोसहि [महोषधि] 10.
 18 a great herb
 मंस [मांस] 22. 4 flesh
 माइत्थाणविज्जा [मातृत्पा-
 नविद्या] 72 2. the
 lore of assigning
 places to the
 goddesses
 माइन्द [माकन्द] 16. 23.
 a name of a tree
 माइन्दजाल [मायेन्द्रजाल]
 56, 18 illusion

and magic show

माउल [मातुल] 30. 7.

a maternal uncle

माणुस [मानुष] 77. 12.

belonging to men

माया 26. 22. a deceit

माया [मातृ] 25. 20.

mother

मायाबाहि [मायाव्याधि]

72. 9. a false

disease

मिड [मृदु] 4. 19. ten-

der

मिच्छत्त [मिथ्यात्व] 64.

10. a false belief

मित्त [मित्र] 4. 13. a

friend, the sun

मिलाण [म्लान] 63. 11.

withered

मिलाय [म्लान] 21. 14.

withered

मिलिय [मीलित] 6. 5.

met

मिहुण [मिथुन] 41. 20.

a pair

मुग्ध [मुदित] 20. 19.

glad

मुक्क [मुक्त] 25. 10.

set free

मुच्छा [मूर्च्छा] 14. 6.

swoon

√मुज्झ [मुह्] 57. 22.

to be perplexed

मुट्ट [मुष्ट] 79. 14. stolen

√ मुण [D. ज्ञा] 10.

6. to know

मुत्तावली [मुक्तावली] 4.

19. the necklace

of pearls

मुक्ताहल [मुक्ताफल] 16.

1. a pearl.

मुत्तिमन्त [मूर्तिमत्] 53.

2. incarnate

मुत्था [मुत्ता] 41. 15.

a kind of grass

मुद्दङ्ग [मुद्राङ्क] 55. 13.

the mark of the
seal (N.)

मुद्ध [मुग्ध] 20. 18.

innocent

मुद्रिय [मुद्रित] 8	14.
given a seal	
√मुय [मुच्] 40.	13.
to give up	
मुरय [मुरज] 43	10 a
drum	
मुल [मूल्य] 39	19
price	
√मुस [मुष्] 29	19
to steal	
मुह [मुख] 9.	7 a face
मुहल [मुखर] 31	1.
noisy	
मुहुत्त [मुहूर्त] 11	8. a
measure of time	
मूण [मौन] 66	22
silence	
मूयग [मूक] 66	13
mute	
मूसय [मूषक] 25	19
a mouse	
मेदणि [मेदिनि] 38.	2.
the earth	
°मेत्त [मात्र] 11	8.
only	

मेस ['मेष '] 31	3' a
sheep	
मेहावली [मिधावली] 4	8.
a cluster of clouds	
√मोय [मुच्] 62	20'
to be free	
मोक्खण [मोक्षण] 16.	
4 release	
मोगगर [मुद्गर] 56	2
a wooden hammer	
मोत्तव्व [मोक्खव्व] 39.	22'
should be given	
up	
मोत्तिय [मौत्तिक] 32.	
3. a pearl	
√मोयाव [मोचय्] 15	
12 to get released	
मोल्ल [मूल्य] 8	11 price
मोस [मोष] 24	9 the
stolen things	
मोहणी [मोहिनी] 24	
25 making the	
magical influence	
य [च] 4	14 and
°यण [जन] 49	5 a man

√याण [ज्ञा] 13. 13. to
know

रथ [रजस] 31. 8. dust

रह [रति] 61. 12. love

रह्य [रचित] 32. 3.
formed

रहस्युह [रतिमुख] 41. 20.
amorous pleasures

√रक्ष [रक्ष] 28. 1.
to protect

रक्षण [रक्षण] 14. 14.
protection

रक्षस [राक्षस] 31. 7.
a demon

रक्षसि [राक्षसी] 28.
24. a demoness

रज्जिय [रजित] 43. 17.
coloured —

रक्त [रक्त] 32. 33. red

रमणिलज्ज [रमणीय] 17.
2. attractive

रय [रत्न] 3. 5. eng-
rossed in

रयण [रत्न] 4. 18. a
jewel

रयणायर [रत्नाकर] 42.
1. an ocean

रयणी [रजनी] 4. 16.
a night

रयायास [रत्न + आयास]
43. 20. the strain
of love-sports

√रयावय [रचय] 30.
19. to get arra-
nged

रसणाकलाव [रसनाकलाप]
4. 18. a girdle

रसायल [रसातल] 25.
19. the nether
world

रह [रय] 6. 2. a chariot

रहिय [रहित] 3.
without

राज [राजन्] 49. 1
a king

रायडल [राजकुल] 26.
4. a royal palace

रायकुल [राजकुल] 49.
25. a royal court

रायन्त [राजत्] 17 4	
shining	
रायपुत्त [राजपुत्र] 59.	
15 a prince	
रायमग [राजमार्ग] -26	
5 a main road	
रायहंस [राजहंस] 41	
17 royal swan	
राया [राजन्] 9 22 a	
king	
रिक्थ [रिक्थ] 40 17	
wealth, property	
रुक्म [रुक्म] 20 15 a	
tree	
रुज्जिय [रुजित] 17 3	
a roar	
✓ रुज्ज [रु] 10 23	
to check, to heal	
✓ ✓ रुण्ट [D] 4 20	
to hum	
✓ रुय [रु] 12 17.	
to weep	
रुहिर [रुधिर] 14. 3	
blood	
रुव [रूप] 4 12 bea-	
uty	

रुववह [रूपवती] 45	
21 beautiful	
रुविणि [रुक्मिणी] 9 23.	
the name of the	
queen of Krishna	
✓ रेह [D] 32 6 to	
appear beautiful	
रोय [रोग] 64 13 a	
disease	
✓ रोव [रु] 15 4	
to weep	
रोस [रोष] 17 20	
anger	
लफस [लक्ष] 8 10. a	
lac	
✓ लफस [लक्ष] 14 11	
to observe	
लग [लग्न] 10 6	
chased, 23 21	
attached, closely	
following	
लज्जावणिज्ज [लज्जापत्नीय]	
48 8 bringing	
shame	
लज्जित [लज्जित] 7.	
13 ashamed	

- लब्ध [लब्ध] 12. 2.
obtained
- लम्बित [लम्बित] 39. 5.
put down
- लया [लता] 56. 6. a
creeper
- √ लह [लम्] 11. 22.
to obtain
- लहुं [लघु] 15. 22.
quickly
- लाह [लाभ] 28. 16.
acquisition
- लिङ्गिण [लिङ्गिन्] 79.
18. one possessing
the signs of a
recluse
- लुप्त [लुप्त] 21. 2.
destroyed
- लूटण [लुट्ण] 35. 15.
plundering
- लेहवाहय [लेखवाहक] 32.
23. a messenger
- लोग [लोक] 57. 24.
world
- √ लोह्याव [लोह्य] 72.

3. made to wa-
llow
- लोत्त [लोत्त] 26. 7. sto-
len things
- √ लोप्प [लुप्] 54. 8.
to transgress, to
break
- लोय [लोक] 56. 15.
a world, people
- लोयण [लेवन] 19. 1.
an eye
- लोयवाभ [लोकवाद] 54.
23. a talk among
people
- लोलुभ [लोलुप] 70. 17.
greedy
- लोह [लोभ] 25. 22.
greed
- वह्यर [व्यतिकर] 64. 5.
an incident
- वहरो [वैरिन्] 25. 20.
an enemy
- वओवत्था [वयः+भवत्था]
7. 8. age
- वक्कल [वल्कल] 12. 15.

a bark garment

वक्त्राय [वक्त्राय] 83

14. explained

वग [वर्ग] 3 7. a group

वग्ध [वग्ध] 20 19. a tiger

वग्धी [वग्धी] 28 25 a tigress

✓ वग [वग] 18 19 to go

वक्तु [वक्तु] 48 7 n term of affectionate address to one younger

वच्छल [वच्छल] 13. 13 dear

वज्र [वज्र] 28 26 a thunderbolt

वज्रजिह्व [वज्रजिह्व] 29 4 fit to be abandoned

वज्रन्त [वज्रन्त] 15 4 being played upon

वज्राम्बु [वज्राम्बु] 13 12 a thunderbolt

वज्रिज [वज्रिज] 3 2. abandoned

वज्रस्थान [वज्रस्थान] 15 4 the place for putting to death

✓ वद [वद] 25 25 to be, to act

वद [वद] 82 20. surface

✓ वद [वद] 57. 1 to increase

वद [वद] 47. 49 increasing

वण [वण] 3 5 a forest, a collection

वण [वण] 14. 11 a wound

वणकम्म [वणकम्म] 19 14 dressing of the wound

वणद्व [वणद्व] 20. 15 a forest conflagration

वर्ण [वर्ण] 12. 15.
colour

वर्णिह [वह्नि] 28. 24.
fire

वस्त [वार्ता] 80. 15. a
story, a matter

वस्तव्य [वक्तव्य] 7. 6.
should be spoken

वस्थव्यओ [वास्तव्यतः]
24. 15. by habita-
tion

वस्थव्यग [वास्तव्य] 39.
8. an inhabitant

वस्तु [वस्तु] 53. 21. a
thing

✓ वद्धाव [causal वृद्ध]
36. 24. to increase

वद्धण [वर्धन] 59 21.
increasing

वन्द [वृन्द] 12. 16. a
group

वच [D.] 32. 5. a
hide (?) (N.)

वमोल [D.] 31. 2.
noisy

वग्मीह [वल्मीक] 31. 1.
an ant-hill

वय [व्रत] 66. 13. a
vow

वयण [वदन] 4. 22.
a mouth

वयण [वचन] 7. 7.
speech

वयणमेत्त [वदनमात्र] 62.
16. only the
mouth

वयणिज्ज [वचनीय] 73.
23. a calumny

वयंस [वयस्य] 10. 19.
a friend

वयंसअ [वयस्यक] 56.
4. a friend

वरिस [वर्ष] 18. 17.
year

वल्लहया [वल्लभता] 15.
7. love

वल्लिअ [वलित] 47. 4.
bent down

ववत्था [व्यवस्था] 4. 1.
order

वचस्थापत्तय [व्यवस्थापत्रक]
8 11 a deed of
agreement

ववस्थिअ [व्यवस्थित] 11
12 happened, 51.
5 arranged

ववसाय [व्यवसाय] 34
15 work, proce-
dure

ववसिय [व्यवसित] 13.
10 made ready,
done

ववहार [व्यवहार] 52 4
matter in question

वस [वश] 13 19 under
the influence of

वसण [वसन] 82 8
clothes

वसण [वसन] 28 20
a difficulty

वसय [वशक] 58 6
under the sway of

वसवत्ति [वशवत्तिन्] 25
24 under the
sway of

वसह [वृषभ] 16 22. a
bull

वसा [वशा] 32 1. ta-
llow, fat

वह [वध] 26 11
murder, killing

वहुया [वधू] 66 10
a wife

वहू [वधू] 32. 3 a wife,
a woman

वंस [वण] 75 10 a
bamboo

वाइअ [वादित] 60 16
music

वाडय [पाटक] 26 10
a street

वाणमंतरी [व्यानव्यतरी]
40 11 a kind of
a demi-goddess,
a demoness

वाणियग [वणिज्] 52
17 a merchant

वाणियय [वणिज्] 26 8
a merchant

वाय [वात] 70. 21.
wind

वाया [वाचा] 19. 25.
speech; 54. 7. a
promise

वार [द्वार] 23. 2. a
door

वारअ [D.] 22. 21.
a cup, a pot

वारअ [वारक] 26. 16.
a turn

वारिय [वारित] 13. 10.
checked

√ वाल [वाल्यू] 6. 10.
to turn about

वावड [व्यावृत] 12. 16.
occupied

वावत्ति [व्यावृत्ति] 28.
4. turning up,
removal

वावन्न [व्यापन्न] 68. 10.
died

√ वावाअ [व्यापादयू] 26.
10. to kill

वावइअ [व्यापादित] 13.
5. killed

वावार [व्यापार] 60. 24.
activity

वावयण [व्यापादन] 26.
16. killing

वास [वर्ण] 3. 1. a co-
untry

√ वाहर [वि+आ+ह]
23. 11. to call out

वाहि [व्याधि] 64. 10.
a disease

वाहिता [व्याहता] 61.
5. called

वाहिय [वाहित] 38. 5.
made to flow

वाही [D. वाहिनी] 12
22. an army

वि [अपि] 6. 14. even

विअस्तिअ [विकसित] 56.
1. bloomed

विइअ [विदित] 61. 13.
known

विइण [वितीर्ण] 13. 24.
given

विउडिअ [विकुटित] 63.
14. destroyed

विउत्त [वियुक्त] 8. 21	
separated	
विउद्ध [विबुद्ध] 5 1.	
awakened	
विमोक्ष [वियोग] 8. 19	
separation	
विमोक्ष [वियोजित] 61	
1 disjointed	
विक्रय [विक्रय] 16 15	
sale	
विक्रिणिय [विक्रीत] 16	
13 sold	
विक्लेव [विक्षेप] 44 7	
strong movement	
विघ्न [विघ्न] 82 11	
an obstacle	
विधायय [विधातक] 82	
11. a destroyer	
विचिन्त [विचित्र] 27	
19 strange	
विज्ज [विद्या] 9 13	
lore	
✓ विज्ज [विद्] 13	
15 to be	
विज्जाहर [विद्याधर] 9.	

, 5 a kind of 'de-	
demigods	
विज्जु [विद्युत्] 29 3	
lighting	
✓ विज्झव [विध्यापय]	
, 57 17 to extin-	
guish-	
विज्झवण [विध्यापन] 75	
12 extinguishing	
विट्ठाल [D] 83. 3 to	
'pollute (N)	
विडम्बणापायं [विडम्बनापाय]	
5' 21 almost of	
the nature of a	
degradation	
विदत्त [D] 16 16	
earned	
विदत्तय [अर्जित D.] 49.	
15 earned	
✓ विदव [D] 7 20	
to earn	
विण [विना] 15 15	
without	
विणह [विनष्ट] 39 21	
destroyed	

√विणि [वि+निस्+इ] 20.

16. to come out

विणिग्गय [विनिर्गत] 43.

18. come out

वणिज्जय [विनिर्जित] 44.

13. defeated, over-
powered

विणिवाय [विनिपात] 33.

11. a fall

दिणिवित्ती [विनिवृत्ति]

56. 22. turning
back

वित्ती [वृत्ति] 10. 11.

supporting

वित्ति [वृत्ति] 30. 4 the

maintenance

वित्थक्क [D.] 6. 15.

stopped, stood
stand-still

वित्थर [विस्तर] 19. 25.

exuberance

वित्थण्ण [विस्तीर्ण] 41.

18. extensive

वित्थण्णया [विस्तीर्णता]

6. 6. extensive-
ness

विथक्क [D.] 58. 23.

attacked

विदारिय [विदारित] 10.

23. cut off

विदिन्न [विदत्त] 19. 21.

given

विदाण [D.] 63. 18.

became dejected

विद्ध 40. 26. pierced

विन्य [वृन्द] 16. 23. a

collection

विन्नत्त [विज्ञापित] 16.

2. requested

विन्नाअ [विज्ञात] 6. 16.

known

विन्नाण [विज्ञान] 60.

21. knowledge

विन्नास [विन्यास] 7. 7.

arrangement

विनिच्छअ [विनिश्चय] 47.

10. a determin-
ation

विप्पलद्दे [विप्रलब्ध] 15.

10. cheated, dec-
cived

✓ विष्फुर [वि+स्फुर]
31.5 to flutter

✓ विभाज [वि+भाज]
4 20 to shine

विभाज [विभाग] 14
11 a part

विभागसंपत्ति [विभागस-
प्राप्ति] 16 13 ta-
king the part of
the cost-price as
profit (C)

विभूह [विभूति] 5 18.
prosperity

विभूसिय [विभूषित] 4
9 adorned

विमणदुर्मण [विमनादुर्मणस्]
20 9 dejected

विमाण [विमान] 68
10. a Vimāna
heaven

विमुक्त [विमुक्त] 17. 1.
released

विमुत्त [विमुक्त] 21 1
released

विमोक्ष [विमोक्षित] 27.
12

10. release

विम्वह्य [विस्मय] 55
12. wonder

विम्वह्य [विस्मित] 12.
21. astonished

विय [अपि+इय] 4 7.
just like

वियड [विकट] 31 1.
uneven, steep

वियड्डु [विद्वान्] 44 5
clever

वियप्पिय [विकल्पित] 29
24 inferred

वियम्भिय [विजृम्भित]
25 17 sport

वियम्भिय [विजृम्भित] 68
16 increased

वियलपि [विगलित] 56
11 dropped

वियसिय [विकसित] 47
4 opened

✓ वियाण [वि+शा] 19 2.
to know

वियार [विकार] 56. 11.
the change bro-

ught about by
passions

विरस 15. 4. unplea-
sing

विराह्य [विराधक] 78.
3. a violater of the
right thing

✓ विलक्खीभव [विल-
क्षीम्] 54. 18. to
take ill

विलया [वनिता D.] 31.
18. a woman

विलविय [विलपित] 63.
18. wept

विलसिय [विलसित] 27.
20. a freak

विल्ल [D.] 32. 2.
pure, fragrant cf.
दे. ना. ७. ८८.

विलिप्त [विलिप्त] 15. 3.
besmeared

✓ विलुप्प [वि+लुप्] 4.
9. to take away,
to obliterate

विवन्न [विपन्न] 22. 5.
dead

विवन्न [विपन्न] 38. 9.
foundered, wrec-
ked

विवर 43. 18. a hollow
विवरीय [विपरीत] 19.
23. contrary

विवाग [विपाक] 64. 6.
a result

विविस्सया [विविक्तता] 79.
15. solitude

विविह [विविध] 4. 18.
various

विदेग [विवेक] 57. 14.
a discrimination

विहलन्त [विहलत्] 13. 1.
pained

विहव [विभव] 4. 6. pro-
sperity

✓ विहीर [वि+धीर्यू] 15.
19. to wait

विस [विष] 25. 17.
poison

✓ विसज्ज [विसज्] 27. 23.
to release

विसज्जिअ [विसज्ज] 7.
7. made free, sent

विसृण्ण [विषण्ण] 38. 6
dejected

विसृम [वियम] 17 1
uneven

विसृमत्ताल [वियमत्ताल]
60 19. with un-
even beats

विसृय [विषय] 4 13
worldy objects

विसृसिन्न [विसृस्त] 65
17 killed

विसृत्त [विषाद] 38
13 dejection

विसृण [विषाण] 35. 1
a horn

विसृाय [विषाद] 27 24
dejection

विसृरय [विसृरद] 7. 8
clever

विसृमरिय [विसृत्त] 11.
10 forgotten

विसृस [विशेष] 5. 4.
plenty

विसृस [विशेष] 70 2
difference

विह [विह] 20 15
kind

विहल [विहल] 7 2.
miserable

विहल [विफल] 28 16
fruitless

विहव [विभव] 20. 1.
prosperity

विह्वाअ [विमात] 10. 4
morning

विह्वाण [विधान] 30 15
ceremony

विह्वाण [विधान] 62 9
doing, making

विह्विपुञ्ज [विधिपूर्वम्] 57.
8. according to
proper rites

विह्वासिय [विमृषित] 4 20
adorned

वीह्व [व्यजित] 19. 9.
fanned

वीह्वज्जमाण [वीज्यमान]
44 7 being
fanned

वीजिअ [व्यजित] 33.

23. fanned

वीयराय [वीतराग] 61.

12. one who has
abjured his pas-
sions i. e. Mah-
avira

वीर्यस्थ [विश्वस्त] 17.

12. confident

✓ वीर्यम [विश्रम्] 38.

17. to rest

वीर्यमण [विश्रमण] 11.

7. rest

वीहिआ [वीथिका] 41.

22. a grove

बुकार [बुकार] 17. 2.

noise

बुद्धि [वृष्टि] 80. 11. rain

बुत्तन्त [वृत्तान्त] 6. 16.

account

वेअ [वेग] 11. 6. speed

वेइअ [वेदिका] 44. 15.

an altar

वेगहारिणी [वेगघारिणी]

37. 19 controlling
the speed

वेजयन्ती [वैजयन्ती] 9.

23. the banner
of conquest

वेज्ज [वैद्य] 69. 21.

a physician

वेडिय [D. वेष्टित] 17.

4. encircled

वेमाणिअ [वैमानिक] 83.

13. a god dwell-
ling in Vimana
heaven

वेयणा [वेदना] 10. 23.

pain

वेरिअ [वैरिन्] 24. 7.

an enemy

वेलाइक्कम [वेलातिक्रम]

65. 16. the pass-
ing away of time

वेलाउल [वेलाकूल] 53.

6. an harbour

वेलि [D. वल्लो] 12.

15. a creeper

वेस [वेश] 52. 8. a

disguise, an attire

वेसर 14. 1. a mule

बोच्छामि [बक्ष्यामि] 83
 15. I shall speak
 ✓ बोल [D.] 31 10
 to pass through
 स [स्व] 8 14 one's
 own
 सय [शत] 28 4
 hundred
 सडण [शकुन] 31. 2
 a bird
 सडण्णया [सपुण्यता] 58.
 7 the meritorio-
 usness
 सडन्त [शकुन्त] 31 5
 a bird (N)
 सकक [शक्य] 32 10
 able
 ✓ सकक [शक्] 62
 12. to be able
 ✓ सककुण [शक्] 81
 14 to be able
 सगगाय [सगद्गद] 48
 12 with chokes
 सगग [स्वर्ग] 33 4
 heaven

सच्च [सत्य] 10 20
 true
 सच्चय [सत्यक] 47. 9.
 truth
 सच्चाहिसन्धी [सत्यामिस-
 न्धिन्] 81 22 of
 true promise
 सछह [सदृश] 21. 3.
 similar
 सज्झ [साध्य] 83 2.
 can be won over
 45 23 obtainable
 सज्झाय [स्वाध्याय] 61
 3 his own study
 of scriptures
 सडा [सय] 44 9.
 a mane
 सण्ड [पण्ड] 41 19.
 a grove
 °सणाह [सनाथ] 31 1
 accompanied with
 सणियं [शनै] 60 24.
 slowly
 सत्त [सत्त्व] 28 8
 goodness

- सत्त [सत्त्व] 14. 20.
a living being
- सत्तरस [सप्तदश] 83.
8. seventeen
- सत्ति [शक्ति] 12. 21.
strength
- सत्तु [शत्रु] 78. 9. an
enemy
- सत्थ [सार्थ] 9. 3. a
caravan
- सत्थर [द्युस्तर] 21. 11.
a bed
- सत्थयार [शास्त्रकार] 57.
2. a writer of
scriptures
- सत्थवाह [सार्ववाह] 8.
21. the master of
a caravan i. e.
merchant
- सत्थिय [स्वस्तिक] 32. 3.
the Swastika
mark
- सत्थिय [सार्थिक] 14.
8. the man in a
caravan
- सद् [शब्द] 15. 8. sound

- सद्वाचिय [शब्दापित] 8.
6. called
- सद्दूल [शार्दूल] 16. 22.
a tiger
- सन्तिय [D.] 5. 9.
an expletive sho-
wing possession
- सन्निध [संज्ञित] 60. 10.
made a sign,
beckoned
- सन्निवेश [संनिवेश] 15.
2. a place
- सन्निधान [संनिधान] 68.
19. a place
- सप्प [सर्प] 25. 18. a
serpent
- सप्पुरिस [सत्पुरुष] 7.
21. a good man
- सम्भाव [सद्भाव] 48. 4.
a fact, truth
- समथ [समय] 5. 5. time
- समक्ख [समक्ष] 24. 11.
near
- समणत्तण [श्रमणत्व] 58.
5. the life of a
recluse

समणन्तर [सम्+भनन्तर]
45 12, 82 16
just after (N.)

समणलिंग [भ्रमणलिंग]
69 5 the signs
of a recluse

समत्थ [समस्त] 35 21.
all

√समप्प [सम्+अर्प] 33
21 to give over

समप्पिअ [समपित] 26.
10 entrusted,
gave

√समह्विय [सम्+लि]
12 22 to stick to

समह्वीण [समालीन] 17
20 attacked hand
to hand

समह्विलिअ [समह्विलक]
37 10 with his
wife

सम्मं 38 6 with
सम्मत्त [सम्यक्त्व] 64
15, a right belief

सम्मं [सम्यक्] 80 21
well

√समाइस [सम्+आ+दिश]
26 12, to order

समाइण्ण [ममाकीर्ण] 43
19, scattered over

समाएस [समादेश] 27
6 an order

समागअ [समागम] 9
14, came

समाण [समान] 66. 11
similar

समाययिअ [समाचरित] 61.
16 done

समारोचिअ [समारोपित]
82. 13 placed

समालिगिय [समालिगित]
41 19 embraced

समावन्न [समापन्न] 69.
8 adopted

समावासिअ [समावासिन]
12 14, encamped

समासत्थ [समाश्वस्त] 22
11 consoled

समासाइअ [समासादित]
10 7, obtained

√समासास [सम्+आ+श्वस्]

13. 22. to console
 समासासिया [समासासिता]
 45. 12. consoled
 समाहय [समाहत] 31.
 17. beaten
 सम्माणिय [सम्मानित] 55.
 5. honoured
 समीव [समीप] 7. 11.
 near
 समीहिय [समीहित] 22.
 9. the thing
 desired
 समुक्किण्ण [समुत्कीर्ण]
 31. 19. carved in
 समुत्तत्थ [समुत्तस्त] 87.
 3. frightened
 समुत्थ [समुत्थित] 35.
 23. produced from
 ✓ समुप्पज्ज [समुत्पद्]
 58. 18. to be
 produced
 समुप्पन्न [समुत्पन्न] 4.
 15. born
 समुप्पाहय [समुत्पादित]
 69. 17. produced

- समेअ [समेत] 56. 4.
 accompanied with
 सय [शत] 9. 14.
 hundred
 सयण [स्वजन] 13. 13.
 relative
 सयणिज्ज [शयनीय] 47.
 1. a bed
 सयम् [स्वयम्] 34. 2.
 himself
 सयल [सकल] 4. 2.
 all
 सयासाथो [सकाशतः] 65.
 4. from the vici-
 nity of whom,
 from
 सर [सर] 12. 10. an
 arrow
 सरणागअ [शरणागत] 15.
 13. come to she-
 lter
 सरय [शरद्] 4. 8. au-
 tumn
 सरह [शरभ] 28. 23.
 a fabulous animal

सरिया [सरित्] 38	5
a river	
सरिस [सदृश] 56	18
like, similar	
सरीर [शरीर] 13	1.
body	
सलाहणिज्ज [श्लाघनीय]	
37 3	worthy to
be admired	
सलाहिअ [श्लाघित] 78	
15	praised
सवण [श्रवण] 72	6.
hearing	
सवर [श्वर] 12	8.
one of the wild	
tribes	
सवह [शपथ] 8	8
word, promise	
सव्व [सर्व] 14	16 all
सव्वत्ता [सर्वत्र] 42	2.
on all sides	
सव्वरी [शर्वरी] 82.	9
a night	
सव्वस्स [सर्वस्व] 51	16
everything	

सव्वहा [सर्वथा] 11	16
always	
सवाय [सपाद] 36	7
one and a quar-	
ter	
सविसेस [सविशेष] 55	
5	very much
ससय [शशक] 22	13.
a rabbit	
सहयार [सहकार] 68	
11.	a mango
सहस्स [सहस्र] 16	1
a thousand	
सहस्सल्लोयण [सहस्रलोचन]	
25	1. thousand-
eyed	
सहाअ [सहाय] 19	5
helper	
सहाव [सभाव] 3	8
nature	
सहिअ [सहित] 16	3.
with	
सहियण [सहोजन] 44.	
5	female friends

संकन्त [संक्रान्त] 44. 3.
reflected

संका [शंका] 11. 16.
a doubt

संखा [संख्या] 40. 1.
sum, number

संखिय [संख्यात] 36. 7.
counted

संखुद्ध [संक्षुब्ध] 49.
22. disturbed,
agitated

संखोह [संक्षोभ] 17. 8.
disturbance

संगय [संगत] 45. 21.
joining, favour-
able

✓ संगोचाय [सम+गोपय
causal] 45. 11.
to protect

संघाय [संघात] 17. 6.
collection

✓ संचिण [सम्+चि]
59. 21. to gather

संचुण्णिय [संचूर्णित] 77.
5. powdered, bro-
ken into pieces

संजणिय [संजात] 17.
8. produced

संजत्तियं [a denomin-
atine P. P. P.
from संचात्रा] 37.
16. made ready

संजम [संयम] 57. 18.
constraint

संजाय [संजात] 46. 14.
took place, hap-
pened

संजुय [संयुत] 42. 15.
united with

✓ संजोथ [सम्+युञ्ज]
42. 15. to unite

संजोइय [संयोजित] 63.
2. joined

संजाग [संयोग] 42. 13.
union

✓ संठव [संस्थापय] 64.
12. to establish

संठिअ [संस्थित] 14. 3.
sitting

संतप्पियव्व [संतप्तव्य]
45. 15. should
regret

संताव [सताप] 44 2
heat

संतास [सत्रास] 17. 13
trouble

संतोस [-सतोष] 25 22
contentment

संधि 61 1. a joint

संधुक्रिय [D] 75 17
burnt

संपद् ['संप्रति'] 18 6.
now

✓ संपज्ज [सम्+पद्] 11
16. to be produced

सपत्त [सप्राप्त] 29 15
obtained

संपन्न 46 13. obtained

संपयं [सांप्रतं] 48 3.
now

संपरिवुड [सपरिवृत] 56
12 surrounded

सपलग्ग [सप्रलग्न] 17.
16. took place

✓ संपाड [सम्+प्र+भाप्]
12 7 to obtain

संपाडिय [सपाडिय] 22
2 produced 55
25 fulfilled

संपायण [सपादन] 36
16 attainment

✓ सपाव [स+प्र+भाप्]
42 3 to obtain

संपाविय [सप्राप्त] 39
3 obtained

संपुड [संपुट] 38 23
a block

✓ सपूज [सम्+पूज] 53
17 to worship

✓ सवुज्ज [सम्+बुद्]
67 16 to awaken

संयोद्द [सयोध] 58 10.
knowledge

संमम [सभ्रम] 53 14.
confusion, haste

समासण [सभाषण] 45
6. speaking

संमिलिय [समीलित] 21
13. closed

संरोहण [सरोधन] 18 9.
healing

- संलेहण [संलेखना] 83.
10. fasting
- संवच्छर [संवत्सर] 7.
19. a year
- संवलिय [संवलित] 31.
5. surrounded
- संववहार [संव्यवहार] 16.
17. trade
- संवाहणा [संवाधना] 8.
9. an obstruction
- संवाहिय [संवाहित] 21.
18. shampooed
- संवुत्त [संवृत्त] 5. 11.
became
- संवेग 56. 10. averseness to world
- संशय [संशय] 10. 10.
a doubt
- संसर्गि [संसर्गिन्] 26.
3. attached to
- संसंभ्रमं [संसंभ्रमं] 61.
5. with confusion
- ✓ संसिञ्ज [सम्+सिञ्]
58. 13. to be fulfilled

- सागय [स्वागत] 42. 6.
reception
- सागरोवम [सागरोवम]
83. 8. (N.)
- सामथ्य [सामर्थ्य] 12. 2.
strength
- सामान्न [सामान्य] 12. 2.
ordinary, commonplace
- सामिणी [स्वामिनी] 40.
10. a mistress
- सामिसाल [स्वामिश्रेष्ठ]
27. 6. the best lord
- सायर [सागर] 25. 18.
a sea
- सारमेय [सारमेय] 81.
20. a dog
- सारिच्छ [सदृश] 22.
1. like, similar
- साल [शाल] 61. 24.
the name of a tree
- सालभञ्जिया [शालभञ्जिका]
44. 14. a doll, a statue

सावय [श्वपद] 76 1.
a wild beast

सावेक्खया [सापेक्षता]
23 23 desire,
craving

सासण [शासन] 55. 25
an order

सासणावण [शासन] 55.
13. an order

✓ साह [साधु] 34 11.
to accomplish

✓ साह [D. कथ] 5
1. to tell

साहण [साधन] 34 7
accomplishment

साहरणया [साधारणता]
23 24. common-
ness

साहा [शाखा] 20 15.
a branch

साहार [सदाधार] 21. 17.
a good support

साहारण [साधारण] 14.
16 common.

सिद्ध [सिष्ट] 55. 15.
told

सिणेह [स्नेह] 14. 4
love

सित्त [सिक्त] 14. 9.
sprinkled

सिद्धपाअ [सिद्धप्राय] 65.
14 almost pre-
pared

सिमिण [स्वप्न] 47. 2.
a dream

सियवड [सितपट] 37.
20. a white cloth
i e a sail

सिरा [शिरा] 22. 2.
an artery

सिरी [श्री] 4. 22 the
goddess of wealth

सिरोहरा [शिरोधरा] 4.
20 a neck

सिला [शिला] 31 20.
a stone

सिलीभूय [शिलीभूत]
21 24 petrified

सिवा [शिवा] 82 16.
jackals

सिविथण [स्वप्न] 28.

22. a dream

सिसिर [शिशिर] 44. 1.
cool

सिहर [शिखर] 31. 13.
a peak

सिहि [शिखिन्] 43. 10.
a peacock

सिंग [शृङ्ग] 17. 11. a
horn

सिंघ [सिंह] 28. 23. a
lion

सीयावणयण [शीतापनयन]
38. 15. removing
cold

° सील [शील] 28. 12.
of the disposition
of

सील [शील] 49. 7.
character

सीस [शिष्य] 56. 12. a
disciple, a pupil

सीस [शीर्ष] 70. 11. a
head

सुअ [सुत] 25. 20. a
son

सुअ [श्रुत] 75. 10.
heard

सुअ [श्वः] 79. 17. to-
morrow (N.)

सुहरं [सुधिरं] 54. 18.
for a long time

सुकय [सुकृत] 32. 11.
a good action

सुक [शुष्क] 77. 2. dry
सुकुमाल [सुकुमार] 4.
18. tender

सुद्विय [सुस्थित] 7. 9.
well-established

सुहु [सुहु] 27. 11.
well

√ सुण [श्रु] 9. 11. to
hear

सुणय [शुनक] 12. 16.
a dog

√ सुणाव [श्राव्य] 70.
3. to make one
hear

सुत्त [सुप्त] 17. 10.
slept

सुत्त [सूत्र] 78 19
 canonical literature, scriptures
 सुत्य [सुत्य] 53 17.
 in proper order
 शुद्ध [शुद्ध] 56 13
 pure
 शुद्धया [शुद्धता] 15 6.
 purity
 सुन्न [शून्य] 48 24
 meaningless
 √ सुमर [स्मृ] 11 3
 to remember
 सुमरिअ [स्मृत] 72 1
 remembered
 सुमिण [स्वप्न] 4 17.
 a dream
 सुयण [सुजन] 25 19
 a good man
 सुरदि [सुरभि] 41 15.
 fragrant
 सुरित्त [सुरिक्त] 50. 23
 insignificant
 सुरिन्द्र [सुरेन्द्र] 44. 14
 god Indra

सुलब्ध [सुलब्ध] 53 24.
 well-obtained
 सुलह [सुलभ] 63. 20
 easily obtainable
 सुवर्णय [सुवर्णक] 29.
 6 gold
 सुवर्णीहय [सुवर्णीभूत-]
 38. 20 turned
 into gold
 सुविण [स्वप्न] 47. 8
 a dream
 सुवेलाओ [सुवेलात] 44
 22 in good time
 सुद [सुन] 4 13
 happiness
 सुद [सुदम्] 17 9
 happily
 सुदिय [सुखित] 16 20.
 made happy
 सुहुय [सुहुत] 20. 2.
 well-lighted
 सुकार [सुत्कार] 23 9
 a hissing sound
 सुगर [सुगर] 66 23
 a boar, a pig

सूण [शूल] 69. 18.
 swollen
 सूर [सूर] 47. 22. the
 sun
 सूरिअ [सूर्य] 38. 15.
 the sun
 सूल [शूल] 41. 1. a
 pike
 शूल [शूल] 70. 12.
 shooting pain
 सुलि [शूलि] 15. 3.
 gallows
 सुलिया [शूलिका] 80,
 3. gallows
 सुवयारी [सूकारिणी] 65.
 16. a female cook
 सेट्ठि [श्रेष्ठिन्] 4. 2. a
 merchant
 सेय [स्वेद] 21. 5.
 perspiration
 सेस [शेष] 20. 14.
 remaining
 सेसया [शेषता] 38. 9.
 remainder
 सोक्ख [सौख्य] 57. 18.

happiness
 सोग [शोक] 19. 19.
 grief
 सोणिय [शोणित] 21.
 24. blood
 सोम [सौम्य] 9. 4.
 pleasing
 सोय [शोक] 13. 15.
 grief
 सोवणिग [सौवणिक] 50.
 22. of gold
 सोसिय [शोषित] 56.
 13. made lean
 and dry
 सोहग [सौभाग्य] 37.
 1. good luck
 सोहण [शोभन] 7. 12.
 good
 हत्थ [हस्त] 8. 14. hand
 हत्थि [हस्तिन्] 20. 17.
 an elephant
 हम्मिय [D.] 35. 20.
 gone
 हम्मिय [हर्म्य] 60. 13.

a mansion

हय [हत] 20 17 killed

हर [भर] 42 3 burden

हर [हर] 43. 12. a
bower, a house

हरिस् [हर] 5 2. joy

हरिस्ति [हरित] 52
14 pleased

हरे [अरे] 19 10 Oh

हलबोल [D] 17. 1
noise

हव [भू] 14 16 to
be

हित्य [D, प्रस्त] 43 8
alarmed, afraid

हिन्ताल 17 6 a kind
of trees

हिय [हित] 71 4 bene-
ficial

हियय [हृदय] 11 15
a heart

हरी [ह्री] 63 13 bash
fulness

हुत्त [D अभिमुख] 76.
7 from

हुयवह [हुतवह] 20 2.
fire

हेय [हेय] 58 1 a thing
worthy to be
abandoned

हेड [हेतु-] 18 14 a
cause

हेडामुह [अधोमुख] 76. 4
with face down-
ward

हो [भू] 8 2 to be

Errata

Page	Line	incorrect	correct
5.	24.	निर्मायः निष्कपटः	निर्मातः पटुः
5.	24.	दुरीकरणं	दूरीकरणं
11.	6.	खीणयाप	खीणयाप
12.	23.	कुम्भ	कुम्भ
15.	24.	अमावास्यायाम्	अमावास्या
19.	21.	विदिन्न	विदिन्नं
20.	22.	इप्सितार्थ	ईप्सितार्थ
22.	1.	त्ति ।	त्ति
24.	26.	वास्तव्यतः	वास्तव्यः
31.	24.	दीर्घश्चेत्.	दीर्घव्याघ्र.
37.	26.	सि. हे. ८. ४. ८१ etc.	drop
47.	13.	मङ्गलावसाणा	मङ्गलावसाणा
58.	5.	बुद्धो	बुद्धि
61.	18.	त्ति	त्ति ।
61.	20.	Add after भणियं । 'भयव, साहुणा न एत्थ संदेहो' । आयरिण भणियं ।	
63.	20.	से	मे
64.	26.	गुणरत्नान्	गुणरत्नानि
72.	26.	प्रेक्षणोच्चक	प्रेक्षस्वात्मीयं
74.	27.	युष्माक ..	युष्माक...
75.	6.	करिस्ससि	करिस्ससि'
75.	7.	गोणत्तओ'	गोणत्तओ

TRANSLATION

[Look carefully the Notes where also the corrections are fully noted]

10	22.	the goods of the value	the value for the goods of
12	8.	What a loving nature !	What a power to understand the sentiments !
17	13	with arrows	with barbed arrows
17	25.	to save her	to console her
34	15-19	correct according to the	Notes
35	11	See Notes	and correct
42	24	Was far advanced	Was passed by them duly.
45	14	White elephant's skins	with tiger-skins
45	16.	tied with	heaped together in
47.	5-6.	correct according to the	Notes

49.	20.	Add 'How can it be the fault ?' after 'desired.'
61.	2.	Ratnadvipa Ratnasara
63.	14.	him who has you who have
64.	2.	alarmed with alarmed at
64.	13.	Were was
82.	9.	With the be- with your ating of a own seal drum
108.	11.	correct according to the Notes
108.	18.	were Surroun- were, sur- ded rounded

VOCABULARY

P. 81. Read छोड=untie instead of 'unite' and छोडिय-'unite' instead of 'united'

P. 129. वियलिय instead of वियलयि

P. 132. वोसत्थ instead of वीजत्थ

